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LETTERS

Most letters are abridged by the editors.

Recommendation

I hope that Bishop Warnecke's article, "More Power for Bishops" [L.C., September 15th], will be widely read and well received throughout the Church. His suggestions for clergy placement as well as for some form of oversight over the episcopate should be given serious consideration by the Church. These are excellent suggestions.

(Rt. Rev.) ROBERT M. HATCH
Bishop of Western Massachusetts
Springfield, Mass.

More power to you and Bishop Warnecke for "More Power for Bishops" [L.C., September 15th]. Mine has been one of the voices crying in the wilderness for years for just such recognition of anomalies of our "Episcopal" system — or lack of it. Sane minds and brave hearts should engage in a decade-long campaign to return to scriptural and Catholic practice of real episcopacy — and make the diaconate scriptural and practical, too.

(Rev.) R. B. GRIBBON
Easton, Md.

Bishop Warnecke's article "More Power for Bishops" is both challenging and misleading [L.C., September 15th]. It brings to mind an editorial of yours a few years back "Religion in 2D." At that time you noted the strong points of the sort of thing advocated by Dr. Norman Vincent Peale, but indicated its desperate and dangerous lack of an entire dimension. So it is with Bishop Warnecke. In his otherwise excellent suggestions he seems entirely to lack provision for employing the wisdom and strength of the priesthood in controlling clergy placement. The voices we hear are those of a stronger episcopate (excellent idea) aided by a more docile leading laity (also an excellent idea).

Is this other than a power shift in a situation in which bishops, who are normally the choices of the "power structure" laity, aided by "successful" rectors, gain greater and more efficient leadership? Of Bishop Warnecke's good intentions and winsome vision there can be no doubt. But is he really prescribing anything other than a re-shuffling of the status quo?

The ignored dimension which could bring the situation into 3D, rather than 2D, is the order of presbyters. These are the ones through whom a stronger bishop would better shepherd the flock. Bishop Warnecke rightly senses the present grievous gap between bishop and priests. At an ordination to the priesthood we witness bishop and priests taking joint action for the care of the flock, as together they lay hands on the ordinand. Let that pattern be extended. Then, not only would the bishop have priests close by his side for their best deployment, also he would have them close by to counsel him and give force to his ultimate decisions.

The wisdom of certain Protestant bodies is referred to in the editorial commenting on the bishop's article. Take heed also to the wisdom of Rome in this matter. In that household there would seem to be episcopal authority to place clergy up to a reasonable

and merciful point. They would also seem to provide a point, attainable by tried and true pastors, after which they became irremovable, with due regard for the dignity and necessities of experience and age.

(Rev.) PHILIP FIFER
Rector, St. Peter's Parish
Phoenixville, Pa.

Different Directions

I began my day today, after the morning office, by reading the "Letters" in the September 15th issue. In turn I read the letter from Latimer Garrett regarding "The Ninth Vow" [L.C., August 4th], then I reread the editorial it referred to. I then read the current editorial, "Proposals for Renewal" and of course the article it referred to by Bishop Warnecke.

The thoughts and problems presented in all of this seem to follow one upon another and speak to the same fundamental issue, the matter of unity in action and supportive purpose. It is impossible for us, the Christian fellowship, to stand "four square" before the world in matters of union and mission when we are headed in so many different directions and with so much undercutting of one another's works and character.

I say, "God be praised," whenever our "fathers in Christ" can shepherd the mission of the Church and can join the battle with united and supportive captains and lieutenants beside them, the presbyters and deacons of Christ's Church.

(Rev.) JOHN S. BIGLER
"ruler" - "rector,"
Church of St. John in the Wilderness
Elkhorn, Wis.

Omission

As far as I can see, your account of the National Council of Churches' involvement in Clarksdale, Miss. [L.C., September 8th], was factual, except for one point. The last paragraph of your article implied that the Rev. B. Bradshaw Minturn and the Rev. Gerald Forshey were the only participants upon whom an injunction was served.

Actually the injunction was served on all the persons who took part representing the National Council, some 36 of us, including all the other persons mentioned in your article.

I would also like to report that the deputy sheriff could not have been more courteous than he was.

(Rev.) JOHN DENHAM
Executive secretary,
Department of Christian Education
Diocese of Maryland
Baltimore, Md.

Flowers and the World

Before the subject of flowers on the altar passes off the scene, since, so far as I have seen, no one has commented on this aspect of it, I venture to call attention to one well established custom with respect to flowers and other gifts which is directly against our Lord's will as to such matters.

The weekly bulletin of almost any parish is very careful to tell the congregation that the flowers on the altar have been given by So-and-So. In addition, there is apt to be a chart in the back of the church listing — for all to see — the persons who have taken

Continued on page 27

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BOOKS

Connecticut Churchmanship

The Story of the Diocese of Connecticut: A New Branch of the Vine. By Nelson Rollin Burr, Ph.D. Hartford, Conn.: Church Missions Publishing Co. Pp. xvi, 597. \$10.

The diocese of Connecticut has been fortunate in its historiography.

A hundred years ago F. L. Hawks and Wm. S. Perry published two volumes of documents pertaining to the diocese (they have been reproduced recently in its *Historiographer*). In 1865-1868, E. E. Beardsley published *The History of the Episcopal Church in Connecticut*, also in two volumes, which went through at least four editions, and followed it with biographies of Bishop Seabury, Samuel Johnson, and his son, William Samuel Johnson, all of whom played important roles in the history of the diocese and the Church in the U.S. The Seabury and Jarvis centenaries of 1883-1885 and 1897 were marked by commemorative publications. Histories of many of the parishes have been written by Dr. Nelson Rollin Burr and others. Now he, one of the foremost historiographers of the Church, has produced another comprehensive and well-written book which complements all of these.

Abandoning the older type of period by period history, Dr. Burr, in *The Story of the Diocese of Connecticut*, has wisely and successfully arranged his data and the interpretation of it in categories, preserving in each a roughly chronological order. In Part I he deals with the colonial era, thus laying the foundation for the growth of the various phases of the Church's activities during the 19th and 20th centuries. In Part II he takes up in turn those activities, including such matters as the organization of the diocese, missions, parish life, Connecticut Churchmanship, education, the social gospel, and various relationships of the diocese to the rest of the country, the Church, and the world. In appendices he adds biographical sketches of the several bishops, including the present diocesan and his suffragans; a lengthy bibliography arranged in sections to correspond with the chapters; the "sources of quotations" for each chapter; and finally, thanks be to God, an index.

The whole book is good reading. But chapters 19-22 are of special interest to the general reader. In them Dr. Burr, with admirable detachment, defines and traces the influence of the Churchmanship of the bishops and other leaders of the diocese as exhibited in their writings, charges, and sermons. He traces the contributions which each has made to the understanding of the "faith once deliv-

ered to the saints," as manifested in "word and deed," from Bishop Seabury's staunch conviction of the Catholic nature of the Church and his influence on the Book of Common Prayer (1789) to Bishop Brewster's interpretation of "The Priesthood of the Whole Church" (1905), and the liturgical revival (1950s), its logical manifestation, symbolized in free-standing altars.

The Church in the U.S. owes much to "Connecticut Churchmanship" and especially to one individual, the Rev. Dr. Samuel Johnson (1696-1772), whose name Dr. Burr justly honors. He was one of the Yale converts of 1722, and his "intense devotion to the Prayer Book and passionate love for the Church, her ministry and sacraments, as the appointed channels of grace," has been a rich heritage in each successive generation of Connecticut and all other American Churchmen.

GILBERT H. DOANE

Fr. Doane, assistant at Grace Church, Madison, Wis., is historiographer of the diocese of Milwaukee.

Booknotes

A new book by Henry P. Van Dusen, who has just retired as president of Union Theological Seminary, is entitled **The Vindication of Liberal Theology: A Tract for the Times**. Dr. Van Dusen, active in the World Council of Churches since its beginnings, says in his introduction: "Liberal Theology," with all of the inadequacies which mark every Theology and despite the distortions which infect any Theology from the intellectual and cultural milieu of the Age of its birth, was — and is — the least inadequate, most credible and cogent interpretation of Christian Faith in the 19 centuries of its history." The book (Scribner's, pp. 192, \$3.50) is based on the Eugene William Lyman Memorial Lecture delivered at Sweet Briar College in 1962.

It was "for seminarists, young priests, and those who, for one reason or another, have not grasped the importance of an ordered interior life lived in Christ," that Fr. Gregory Mabry wrote, in 1931, *The Priest and His Interior Life*. The need for the book persists, and it is now reissued by the Tract Department, Sisters of St. Mary, DeKoven Foundation, Racine, Wis. (pp. 157, paper, \$1.75). Fr. Mabry, now at the Retreat House of the Holy Nativity, Bay Shore, N. Y., has made minor changes and written a new preface to the second edition of his book, which was first published by Morehouse in 1932.

God Is Always Greater (pp. 90, \$1.50), by Mother Basilea Schlink is the story of the founding of the Ecumenical Sisterhood of Mary, a Lutheran Community

Continued on page 24



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The Living CHURCH

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THINGS TO COME

September

29. St. Michael and All Angels (Trinity XVI)
Girls' Friendly Society Day of Prayer around the World.

October

6. Trinity XVII
13. Trinity XVIII
18. St. Luke
20. Trinity XIX
27. Trinity XX
Episcopal School Week, to November 3d
28. St. Simon and St. Jude

November

1. All Saints' Day
3. Trinity XXI

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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September 29, 1963

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This is the idea behind THE LIVING CHURCH BOOK CLUB. It exists to keep the clergy and the active laity of the Episcopal Church in touch with developments in great ideas and movements, with factual reporting in depth, with theological and social trends as these are expressed in new books. L.C. Book Club books are non-technical books for intelligent people.

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Alternatively, you may begin with the fall selection — Samuel J. Wylie's brilliant *Precede the Dawn*. Fr. Wylie, rector of the Church of the Advent, Boston, discusses the revolutionary changes — both physical and intellectual — that have swept over the Church and the world in recent years, and points to patterns of Christian action for the future — in the home, at work, in Church, and in public affairs. Soon to be published by Morehouse-Barlow Co., it is a book you will not want to miss.

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The Living Church

St. Michael and All Angels (Trinity XVI)
September 29, 1963

For 84 Years:
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DISASTERS

"Shocked, Grieved, Outraged"

On the morning of September 15th, while Sunday school was in session, a bomb exploded at a Baptist church in Birmingham, Ala., killing four Negro girls and injuring 14 others. Their lesson for the day was on "the Love that Forgives," and included a memory text from St. Matthew: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Reaction of Churchpeople in the Birmingham area — the scene of severe racial strife in recent months — has been strong and vocal. We print here a statement made to THE LIVING CHURCH by Bishop Murray, Coadjutor of Alabama.

The people of Birmingham are deeply shocked, grieved, and outraged by the senseless bombing of a church and the murder of children in our city. Bishop Carpenter and I met for much of the day on Monday, September 16th, with our Birmingham clergy, praying and thinking and searching for wisdom to help deal with this situation.

Even before this bombing, the Birmingham Ministers Association had taken the lead in raising a reward exceeding \$50,000, for information leading to the arrest and conviction of bombers here. We are hopeful that this offer may help our police and the Federal Bureau of Investigation in apprehending these cowardly criminals.

Tuesday, Bishop Carpenter and I met with some 15 other religious leaders, representing Protestant, Roman Catholic, Orthodox, and Jewish groups, both white and Negro. We have initiated the establishment of a fund to help rebuild the bombed church and to meet other financial needs occasioned among its membership by the bombing, and to provide opportunity for the people of Birmingham to express their sorrows and possibly to establish some memorial to the victims of the bombing. We are determined to continue meeting to seek ways of solving our racial problems and to bring a just peace to our community.

I have also joined with others as a sponsor for the raising of memorial



After the bomb blast at the 16th Street Baptist Church, Birmingham, the only recognizable stained glass window was that of a faceless Christ beckoning to children.

scholarship funds to be established at Miles College in Birmingham in the name of the murdered children. These children would probably have attended Miles College, and the little institution is desperately in need of financial support.

A number of white Birmingham lay people and clergy, including Bishop Carpenter and me, plan to attend the funerals of these children, to express our sorrow and penitence. We are hopeful that at last the great silent majority of good people in Birmingham may break their silence and declare their position for law and order and for justice and equal opportunity for all people. [The two bishops did attend the funerals.]

A part of the tragedy of this situation is that Birmingham had been making progress. All segregation laws have been repealed here. Closed public facilities have been reopened on a desegregated basis. A number of eating places have been desegregated. A large bi-racial Civic Affairs Committee has been organized. A few new employment opportunities for Negroes have opened up. It looked for a while as if schools would be peacefully desegregated. But certain people have continued to give false hope and encouragement to the diehards. Others have stirred hatred among our Negroes. With

that encouragement, lawlessness and violence and finally murder have now shaken our community.

We hope Churchmen everywhere will still realize that the great majority of Birmingham people are law abiding people of good will, though they may too long have been timidly silent. And we ask the prayers of our friends and fellow Churchmen everywhere.

Look at Your Children

The recent bombing of a church in Birmingham, Ala. [see Bishop Murray's statement, above], prompted the Rev. John C. Parker, Jr., rector of Trinity Church, Bessemer, to write these comments for his parish bulletin of September 22d. Mr. Parker was born in Memphis, attended college in Birmingham, and studied theology at the University of the South. He was ordained by Bishop Carpenter of Alabama, and served as curate at Trinity Church, Mobile, before taking the rectorship at Bessemer.

The Penitential Office will be used at both services this Sunday morning in the parish. Under the burden of shame that fell upon all white people in Jefferson County last Sunday, this seems the only basis upon which we could possibly hope to approach the Lord God of Justice and Mercy in spirit and in truth.

Meantime, look at your children. Look at any children. Remember the smiles on their faces in Church school last Sunday. Then suppose that some demented fanatics, inspired by their society's leaders with hatred for us, had dynamited Trinity House during Church school.

It happened in Birmingham. Children like our own who loved dolls and balloons. Children gathered into the arms of the Church to learn that it was the Father of lights who had given them life in His beloved world, and that they were created to be happy, and to run and play and grow and to be loved. As He gave some children blue eyes, some freckles, some brown hair, so their Father chose to give these children, whom He loved totally, dark skin. Because so many people with light skin hated people to whom God gave dark skin, those children had to die. They will not play again on this earth. They who were sinless were sacrificed on the altar of white supremacy, because mania had seized God's beloved Birmingham. Many

white people deplored it. But deploring doesn't give life. Only love can do that.

It is difficult to feel anything but disgust for the madmen who actually placed the explosives at the church. They probably will not be caught. This was the 20th bombing in the county in recent years. But the madmen could not exist except in a climate in which the so-called respectable people differed from them only in method.

This is what the Church has been trying to tell us could happen. This is your Master Race. It is *any* Master Race that feels insecure in its mastery. Let's look at this Master Race and its claims, we who profess membership in the fellowship of Christ's disciples.

The Master Race says it is more moral than the other race. It says this is because its sexual indiscretions are more discreet than those of other races. A few score lynchings, the murder of children, and the imprisonment of children of God "in their place," may perhaps be overlooked. The dogma says the Master Race is moral.

The Master Race says it is more intelligent. Just in case, the MR is driven to every length to make sure that its reputed intelligence is not pitted against its inferiors in fair competition through equal education and job opportunities. White IQ is superior, the dogma says. Why is it afraid to compete?

The Master Race says it alone has developed a democratic civilization. Yet where is the confidence in that achievement that would permit *one* law for *all* men? Why are we afraid to let everyone vote and serve on juries? The dogma says we are civilized, even if it takes demagogues and terrorists to maintain our "civilization."

The Master Race says it is more aggressive, more independent. This, evidently, means it is more bloodthirsty and more filled with hate. With control of nearly all the land and capital in the south, the Master Race has managed one solid century of economic depression, broken only by the New Deal and war contracts. This caused the MR to be frustrated and hostile. Since it was impossible to imagine that what was wrong was the fault of the masters of the Master Race, it was concluded always that it

was "the niggers' fault." The dogma says that the MR is more aggressive and independent.

The Son of Man said, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt. 5:10).

It is not to the point at this date to speak of accepting Negroes as people. This probably will not happen on a large scale and I am not sure that, if I were a Negro, I would want to be accepted by white people. I think I would want vengeance, and if the colored people of Jefferson County now take the non-violent path, they are remarkable, indeed, among America's brave people.

I am a southerner and justify it to no man. I believe we are at a crossroads. One road leads to sin and death. The other leads to repentance and hope — hope against hope, faith in spite of unfaith, love that overcomes hatred.

As a priest I have no words of my own to you, my people, except biblical words that crowd into mind, especially Micah 6:8:

"He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love mercy, and to walk humbly with your God."

EPISCOPATE

Dean Moore Elected

The Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis, was elected Suffragan Bishop of Washington at a special meeting of the Washington convention held on September 16th. Dean Moore has accepted the election, subject to the necessary consents.

The election came after five ballots, during which the other principal recipient of votes was the Rev. Malcolm Marshall, rector of St. Margaret's Church, Washington, D. C. Both men received a steady increase in votes during all five ballots, after a strong start. Others receiving a total of more than 20 votes on the first ballot were the Rev. Messrs. Quinland Gordon, E. Felix Kloman, and William Baxter, all of the diocese of Washington; and the Ven. David R. Thornberry, archdeacon of the diocese of Southern Ohio.

The names of the Rev. Messrs. Gor-

don, Marshall, Moore, and Thornberry were put forward by the Washington committee appointed for the purpose. Nominated from the floor were the Rev. Messrs. Kloman, Baxter, Herbert Lamb, and W. Curtis Draper, Jr. (all of the diocese of Washington); and the Rev. Raymond Ferris, of the diocese of Tennessee. The Rev. H. Albion Ferrell, of the diocese of Washington, received one write-in clerical vote in the first three ballots — after which Fr. Ferrell asked if the person voting for him would please stop. But the vote appeared again (for the last time) in the fourth ballot.

STORMS

Cindy Behaves

Hurricane Cindy produced no reported damage to church property in Texas when it hit the gulf coast this month.

Churchpeople were active in emergency welfare roles. One example: St. George's Church, Port Arthur, was shelter to 30 people the night the storm struck.

PENNSYLVANIA

Four-Site Problem

During the special session at which it approved a request from Bishop Armstrong of Pennsylvania for election of a coadjutor [L. C., September 22d], the convention of the diocese of Pennsylvania also authorized open hearings on the location of a new diocesan headquarters.

The convention heard a report from an engineering firm on four possible sites for a new headquarters. The firm recommended retention of the present location on Rittenhouse Square, Philadelphia.

The report named the Rittenhouse Square location the most accessible of the proposed sites — not only to the staff, but to the hundreds of volunteers who attend committee meetings and other functions.

The other three locations considered included the Episcopal Community Services Center, close to Independence Hall; the cathedral grounds on the northwest fringe of Philadelphia; and the diocesan conference center, a spacious suburban estate which is available only by car.

A proposal that would have authorized the standing committee to hold a series of open meetings to receive suggestions on the proposed sites, and then decide the location and engage an architect to draw preliminary plans, met with objections. There seemed little opposition to the idea of open hearings, but most of the delegates supported an amendment letting the spring, 1964, convention decide on the site before an architect is employed. The Rev. James G. Ludwig III, of St. Paul's Church, Elkins Park, a prominent architect for some years be-

Washington Election

Ballot	1st		2d		3d		4th		5th	
	C	L	C	L	C	L	C	L	C	L
Nominees										
Quinland Gordon	18	15	16	11	11	8	3	7	withdrew	
Malcolm Marshall	20	30	18	30	24	31	33	40	43	47
Paul Moore, Jr.	35	15	43	29	54	42	65	51	75	61
David Thornberry	17	13	20	13	15	14	10	7	3	2
E. Felix Kloman	11	10	11	7	6	4	16	4	8	1
William Baxter	12	10	10	7	9	4	withdrew			
Total votes	130	113	129	108	125	111	131	114	131	115
Necessary to elect	66	57	65	55	63	56	66	58	66	58

fore he entered the priesthood, clinched the argument for the amendment by pointing out that it would be a needless expense to let the standing committee appoint an architect to draw plans to be used on a site which the diocesan convention might then reject. Plans and elevations drawn for one site would not be suitable for another, he said.

Bishop Armstrong, in asking for a coadjutor, said he was not asking for a suffragan because the right of succession of a coadjutor "gives the office more responsibility and meaning." A recent editorial in *THE LIVING CHURCH*, he pointed out, showed that suffragans tend, eventually, to become diocesans anyway. "And," he added, "I am 62 and have no idea how long I may live." Bishop Armstrong, who became diocesan just this summer, was himself elected coadjutor in 1960, after serving since 1949 as suffragan.

HEALING

Poor Ad

The physically sick Christian — like the worried or emotionally unstable Christian — is a poor advertisement of the effectiveness of the Gospel, a Moravian Church bishop told the Eighth International Conference on Spiritual Healing this month. The four-day conference, held at St. Stephen's Episcopal Church, Philadelphia, was sponsored by the Order of St. Luke the Physician.

The Church does not have a "whole ministry for the whole man" unless it uses the ancient practices of praying of the sick and the laying on of hands for all afflicted people, rather than merely for the dying, said the Rt. Rev. Herbert Spaugh, of Charlotte, N. C. "Prayers for the sick, with the laying on of hands, once an established ritual, became prayers and sacramental rites for the dying," said Bishop Spaugh. "Now the Church is awakening slowly to its responsibility to preach the whole Gospel for the whole man."

"The Christian Church," said the bishop, "was given the responsibility of proclaiming full salvation by Jesus Christ — salvation of spirit, mind, and body. For many years this Gospel was practiced. Gradually the emphasis upon salvation of the body and mind was neglected."

Nearly 8,000 delegates and visitors attended the conference, which the Rev. Alfred W. Price, rector of St. Stephen's and warden of the order, said resulted in "renewed inspiration from our speakers and our fellowship and from the geographical and ecumenical witness to the movement." Dr. Price added, "Here were even Quakers and Pentecostals receiving the laying on of hands from a Moravian bishop and an Episcopal priest," referring to the ceremony in which he and Bishop Spaugh officiated, when about 200 peo-

ple, nearly all laymen, were inducted in the order or renewed their vows as members.

Bishop Spaugh, in his address, told the delegates and visitors that, if they would proclaim and practice spiritual healing, "the Church may yet be aroused from her lethargy in time to save civilization from its course of spiritual lassitude and moral decay. Many Protestant ministers would be trying spiritual healing if they were encouraged by their members. Actually, each of you can practice the laying on of hands without a formal service — doctors and nurses with their patients, and any dedicated layman through the personal touch or handclasp." [RNS]

EUROPE

Anglicans at Lourdes

Ubi caritas ibi amor [Where charity is, there is love] was the theme with which 150 Roman Catholic priests greeted the Rt. Rev. Wilfrid A. E. Westall, Suffragan Bishop of Crediton in Devonshire, England, when the Anglican Bishop led a pilgrimage to the shrine at Lourdes, France, last month.

The 60 Anglican pilgrims were greeted by Roman Catholic Bishop Pierre Marie Theas of Tarbes and Lourdes, who presented Bishop Westall with a small, carved statue of Our Lady of Lourdes when he visited the Grotto of the Apparitions at the shrine. One of the pilgrims —



Bishop Westall (left) and Bishop Theas
A presentation at the Grotto of the Apparitions.

according to Geoffrey Browne, who organized the pilgrimage for its sponsor, Inter-Church Travel, Ltd. — said the visit was characterized by "prayer, the atmosphere of prayer, and deep and universal prayer," until, at his departure, the pilgrim left with the strains of "Auld Lang Syne" ringing in his ears.

The authorities at Lourdes made all necessary arrangements and provided all

that was needed so that the Anglicans could say the offices and celebrate the Mass according to their own use. Bishop Westall was celebrant at the principal Mass each day, and at the celebration on the final day of the pilgrimage at Lourdes, 33 more pilgrims joined the earlier arrivals. Bishop Westall is believed to be the first Anglican bishop to speak at the grotto.

SOUTH AFRICA

Americans Come of Age

The Most Rev. Joost de Blank, Archbishop of Capetown, South Africa, returning to his see after a visit to the United States, said recently that the recent peaceful "March on Washington for jobs and freedom" was a "lesson for South African Christians."

He said the march demonstrated the tremendous support of American whites for equal racial justice for Negroes, and observed that white people in America have "come of age and realize that pigmentation is no criterion of character." He said the civil rights demonstration was the "most impressive experience" of his U.S. visit.

Archbishop de Blank also commented that Americans and Canadians are realizing that the Anglican Church in South Africa is not simply an "off-shoot" of the Church of England, and are prepared to increase their assistance to the South African Church. He denied reports that he might be arrested on his return to South Africa because of his outspoken opposition to that country's segregation policies.

"What have I to fear here?" he asked. "I am a loyal South African." [RNS]

MILWAUKEE

Pledge

Some 5,000 people attended a rally on September 15th at the Milwaukee Auditorium to open Milwaukee's Religion and Race Conference. Bishop Hallock of Milwaukee, chairman of the multi-Church conference, presided at the rally.

Five religious leaders "took the pledge" at the rally: the Most Rev. William E. Cousins, Roman Catholic Archbishop of Milwaukee; the Rev. B. S. Gregg, president of the Interdenominational Ministerial Alliance and pastor of St. Matthew's Christian Methodist Episcopal Church in Milwaukee; the Rev. Richard W. Miller, a Methodist, president of the Greater Milwaukee Council of Churches; Rabbi Dudley Weinberg, president of the Wisconsin Council of Rabbis; and the Rev. Theodore E. Matson, president of the Wisconsin-Upper Michigan Synod of the Lutheran Church in America. The pledge that they took:

"I pledge myself and my sacred office to

my God and to the people of this community to labor with all my strength to establish the right of every man, woman, and child, rich or poor, colored or white, to live in dignity, in security, in freedom, and in hope."

Bishop Hallock was quoted by the Milwaukee *Sentinel* as saying: "It is no small thing to fulfill what we have undertaken in God's name. Humbly we ask that He will keep us close to one another and to Him. We ask Him to strengthen us when we falter, to forgive us when we grow angry or arrogant, to grant us all the achievement of the brotherhood which sets men free to serve and to love one another and to serve and to love Him."

The next day, conference workshops made a number of suggestions and recommendations, including a suggestion that religious institutions insist on fair employment clauses in their own building contracts, and that they make sure their own employment practices are not discriminatory. They also recommended that "ministers be urged to take pulpit stands against housing discrimination" and that laymen back up their ministers; and that Wisconsin open-occupancy legislation be supported.

YOUNG PEOPLE

Scouts at Sea

Five Sea Explorer Scouts cruised the Pacific this summer through the cooperation of St. Luke's Church, Fort Collins, Colo., the Boy Scouts of America, and the U.S. Navy, according to the *Colorado Episcopalian*.

The five, aged 14-17, were Gordon Smith, John Norton, Dan Fleming, John Nicol, and Kim Peterson, all members of Sea Scout Ship 97, which is sponsored by St. Luke's. The parish also sponsors a Boy Scout troop.

With the boys aboard, the USS *General William Mitchell* left San Francisco July 15th and returned August 17th, touching at San Diego, Honolulu, Okinawa, and Yokohama. The boys saw training films, were conducted on tours of the ship, and drew cleaning and watch details. The *Colorado Episcopalian* reported that they used up a case of scouring powder in cleaning a sleeping compartment.

MINNESOTA

Meeting Place Ahead

The turning of Christian Churches toward each other during the past 75 years through the ecumenical movement holds great promise for the future, the clergymen of the diocese of Minnesota were told at a conference held this month in Faribault.

This "turning" promises a meeting place, but how far ahead is as yet unknown, said the Rev. Powel M. Dawley, Church history professor at the General

Theological Seminary. "It is evident that if we keep encouraging the willingness to share and understand each other sympathetically, the meeting is inevitable," he said.

Dr. Dawley cited four areas in which the Churches have come closer toward each other in recent years: the consensus that Church unity is now an urgent imperative for all Christians; the willingness of Churches to share each other's theology; the common new interest in biblical studies and the common revival of patristics [study of the Church fathers]; and the significant willingness to learn from each other in experiences of worship.

[RNS]

WCC

Support from Moscow

A statement expressing joy over the "unanimity" shown at the World Council of Churches' Central Committee meeting in Rochester, N. Y., was issued this month in Moscow by members of the Russian Orthodox Church delegation to the sessions, Soviet radio reported [see report of the meeting, L.C., September 15th].

Metropolitan Nicodim of Minsk and Byelorussia, head of the Church's external affairs department, was quoted as stressing the support extended by WCC leaders for the partial nuclear test ban treaty. He also reportedly singled out the Central Committee's statement condemning racial discrimination as being of "great importance."

[RNS]

EPISCOPAL PACIFIST FELLOWSHIP

From the Far Corners

"The Church in the Storm of Our Time" was the theme of a conference of the Episcopal Pacifist Fellowship held at Seabury House, Greenwich, Conn., August 26th-29th. Conference speakers came from Boston, and from as far away as West Germany, Southwest Africa, and New Zealand.

The Rev. Ormond Burton, of Wellington, New Zealand, traced the history of God's intervention in human affairs from man's disobedience in the Garden of Eden to the turbulent present when, as he said, a "Tower of Babel" of man's own evil creation threatens to overwhelm man in total self-destruction. Only a truly holy and incorruptible Church, moving in the spirit of and after the pattern of the suffering yet victorious crucified Christ, can possibly save man, said Fr. Burton.

The Bishop of Damaraland, Southwest Africa (the Rt. Rev. Robert H. Mize), who came to this continent to attend the Anglican Congress last month, described the people of his diocese. Their great need, he said, is for education, particularly at the higher levels. They are prim-

itive in many respects, he acknowledged, yet they possess innate dignity and are receptive to the Christian message.

The growing interchange between Western Christians and Christians in Communist-dominated countries was described by the Rev. Heinz Kloppenberg, a Lutheran clergyman who is chairman of the German Fellowship of Reconciliation. He said that Churches in the Communist-dominated countries are using their increasing freedoms less to combat opposing ideology than to advance the cause of human brotherhood. The resulting reapproachment between Eastern and Western Churches, he said, should prove a real factor in lessening world tensions.

The Rev. Canon James Breeden, a Negro on the staff of St. Paul's Cathedral, Boston, outlined the history of his people's subjection through the periods of slavery, rebellions, legal struggles, and the emancipation that was never more than partially realized in the political, economic, and social fields. Fr. Breeden, while pointing to hopeful signs in today's struggle, predicted a long and arduous task ahead of the American Negro in his striving for first-class citizenship.

CANADA

Judgment for History

The late Pope John XXIII may go down in history as the greatest man of the 20th century, in the opinion of the Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of All Canada. The archbishop's views were made known in a television interview taped during the recent Anglican Congress and released this month by the Catholic Information Service.

In many Canadian dioceses, said Archbishop Clark, there are increasing contacts between Anglicans and Roman Catholics. He said that his relations with two nearby Roman Catholic archbishops "have the true spirit of Christian charity all the way through, and I think that is something that rejoices the heart."

He also said he thought that current conversations between the Anglicans and the United Church of Canada, and with the Presbyterian Church in Canada, are "realistic."

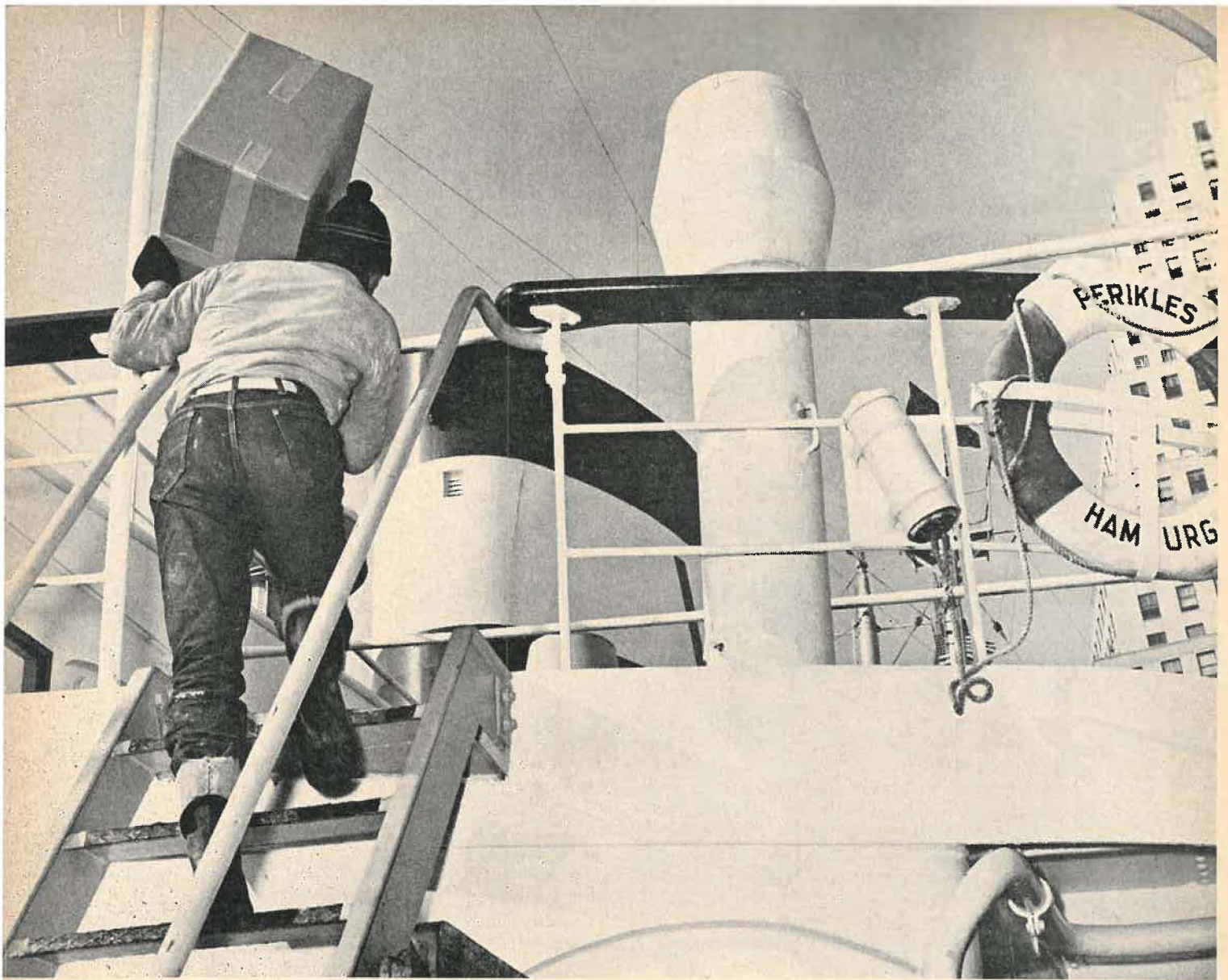
[RNS]

LAYMEN

For Two Minutes, Silence

With Bishop Hubbard of Spokane officiating, the funeral of Eric Allen Johnston, long-term president of the Motion Picture Association of America, was held at the Cathedral of St. John the Evangelist, Spokane, Washington, late last month. The three living former American Presidents (Herbert Hoover, Harry Truman, and Dwight Eisenhower), under

Continued on page 25

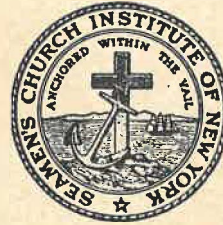


O Almighty God, whose way is in the sea and whose paths are in the great waters: Be present, we beseech thee, with our brethren in the manifold dangers of the deep; protect them from all its perils, prosper them in their course, and in safety bring them with a grateful sense of thy mercies to the haven where they would be; through Jesus Christ our Lord.

— From the Scottish Book of Common Prayer

This Business of Going to Sea

**The Seamen's Church Institute
provides help and comfort
to the men who live in a world
of casual friendships and fluctuating employment**



by Seaman Eric Sonnichsen

To the young man starting out in this world, going to sea can offer many rewards and disillusionments. Like all professions, it is up to the man himself; what he gets from it will usually be in proportion to what he brings to it.

It's a good-paying profession, of that there is no doubt. Where else can a young man in his teens get several hundred dollars a month, room and board, and see the world at the same time? And advancement is up to him. The good pay is largely due to the unions who have been fighting a winning battle for more than 30 years to give the men conditions comparable to shore living. Today it is quite common to know men with no officers' licenses who are married and keeping homes ashore in the black. Years ago it was unheard of. Only officers could afford to be married and own homes then.

But *getting* that first employment on a ship is often another matter. Since most ships are union-staffed and unions are not over-anxious to flood their halls with unneeded men, the young man might often find himself in a quandary. He can't go to sea without validated seamen's papers and Coast Guard passes, and all the other details that have now come into the seaman's life. There are several non-union companies but there are also many non-union men. In seeking a job the seaman may call upon friends of the family, or upon a friend of a friend who knows someone in a shipping company. He must have a letter from a steamship company saying that it is considering his employment if he first is acceptable to the gov-

ernment and to the union. The Coast Guard is the first stop. He must have a birth certificate; that's important. This is usually not difficult to obtain.

Then he will go to the union hall (after being photographed, fingerprinted, and given seamen's papers and a Coast Guard pass) to repeat the whole "business" again with the union, but to a less bothersome degree. This can take days or even weeks before he may think in terms of a ship with any certainty.

But these may be minor difficulties for our dedicated young man to overcome. In the union hall he will be given a numbered shipping card. Chances are he will be put into a "group." A Group I man will be cock-of-the-walk so far as job preference is concerned. He is the man with the full book and can take any job posted as being open if he has the lowest number in his group. Group II will get the next chance at a job if those in Group I don't care for it. They'll be men with a certain amount of experience and a given amount of time in the union. Then there's Group III, which includes those with less time in the union, and, finally, our young neophyte's group, IV. This group includes men with no sea experience, but with the necessary seamen's documents from the Coast Guard.

But as is often the case, days and days will pass before our young man will get a chance to throw in his card for a Group IV job. He'll pick up acquaintances around the hall, maybe go out and have coffee with them, and then hang around the hall some more. Some men read between job calls, some brood, and others

wander from group to group listening to conversations. And some give up in disgust and get a shore job.

The three departments in which a seaman may work are the deck, the engine, or the steward's. If our young man is romantic and wants to see the world, he will most likely select the deck department. If he has a leaning toward the mechanical, he would go into the engine department. Or, again, if he doesn't care about the greasy work in the engine room, he would choose the steward's department and prepare and serve food.

He will find conditions aboard present-day ships very pleasant in comparison to those 25 or 30 years ago. No more will he fight bedbugs at night and cockroaches by day. No more will he disgustedly walk away from a plate of food. No more will he work 12 to 18 hours a day and not receive overtime pay in excess of eight hours. As the old timers like to say, "You're ridin' the gravy train an' don't know it."

From talks with the other men, our young man may find himself hoping the trip is long so that he can automatically move into another group when he gets his next shipping card with the union. Today, one overhears conversations starting with, "When I get 30 more days I'll get into Group II (or III)." Our man may find himself worrying not so much about learning how to splice a line or box the compass as he is about his new ratings.

It's a different world our young man has projected himself into today. It's a world of casual friendships, and the more casual he keeps things, oftentimes the

better off he is. He may wonder why some of the men get no farther ashore than the nearest bar. It can be lonesome going ashore sight-seeing in a foreign country by one's self. So, from boredom, he will find friends who will listen sympathetically while his money disappears with puzzling rapidity. It'll be a lusty world with the talk loud and boastful. If our young man likes this sort of thing, he'll do it again. And he may keep on doing it until he's old enough not to worry about what shipmates may think of him because he does or does not save his money.

After payoff in the home port he comes ashore to await another ship. There will be union dues to pay, union meetings to attend, and then he must find a place to live. New York is the country's main seaport; if our young man hails from too far inland he'll probably stay in New York.

He may find his life ashore frustrat-

The ship-owner can't accept this imposed condition as an excuse. He has a group of demanding shareholders to whom he must make an accounting.

More and more American ships are being placed under foreign flags where wages are lower and government regulations are less stringent. As a result, job opportunities for American seamen become more and more scarce and our young man may find his six-months-a-year job a blessing. Of course, if our man is the sort who stays with one company year in and year out, taking vacations when given to him, he will find himself financially ahead at the end of a year or a number of years. But in the meantime, what happens to his wife and to his family?

With over-time pay, an ordinary seaman can earn from \$5,000 to \$6,000 a year with no trouble. Should he get a rating as an AB (able-bodied seaman), he

will bring ships out of the mothball fleet, and good times will come again.

These things embitter a man. The majority of seamen, men who do nothing but go to sea, are often resentful and depressed. Almost every one you meet has a problem that to him is the most trying and perplexing mess. With all these complex problems, it is astounding that the seaman can remain as good-hearted and trusting as he is. The clean sea air may have something to do with it.

Our young man may want to marry. It will be a brave and tolerant girl who takes him for "better or worse." She may not see him for a year and then suddenly he's home and under foot all day and for endless days. If shipping is difficult, and it often has been since the end of World War II, he may turn to any sort of work to keep the mouths at home fed.

Those with families at some distance from New York City, and others who are single, have found the Seamen's Church Institute to their liking. It's a large, imposing, 13-story building, dwarfing the nearby business places, where a man can get a room for \$12 a week. Many of the rooms overlook lower New York harbor, and who ever heard of getting a harbor view for \$12 a week? He gets mail and a haircut, and a paper, smokes, and candy at the lobby magazine stand. He can go to church on Sundays. He can put his money in the bank. And if he has been one who has imbibed too much over the years, he can get help, too, if he wants it. The AA's have a meeting place in one of the rooms. On Tuesday and Thursday evening he dances. Young ladies from all over come to be hostesses, and our young man has a choice, be he a Casanova or a wallflower. If he wants to dazzle the young ladies with his dancing, there's even a class for social dancing. SCI offers classes in several languages, political science, and attachés of many consulates give illustrated talks. Often the questions asked after these talks are more discerning and challenging than those asked after lectures in any other place, as many of the attachés have learned.

I particularly enjoy the dances and the library. Each demands my special mood. When I feel like resting and reading about things I head for the library. It's quiet and peaceful there, and I can think about things or just read the latest books or magazines. Other nights I feel like dancing and want feminine companionship and I head for the International Club dances. While I haven't learned the latest dance steps, I find that the girls who come to the Institute are not too worried about my lack of style.

And I've been around quite a bit, too. I'm just as much at home in a foreign city as I am in New York, but something remains at SCI which is found at no other seamen's hangout. I wish SCI could bottle whatever that "something" is, and spread it around a little.



When the seaman feels like reading, the latest books and magazines are available at the SCI.

ing. While he waits for his new shipping card to age, he may decide to work ashore for a few months. He soon learns that shore people are not falling over themselves to employ him. Seamen have an unfortunate reputation in regard to dependability in shoreside jobs. He will sometimes find seeking shoreside employment entirely futile. He turns back to the sea.

The seaman of today will frequently find that he can expect only eight or nine months of employment in each year, depending on the fluctuations of shipping prosperity. He will exhaust his savings to support himself while he waits out that next job. The wages, as they are listed on paper and in the public press, indeed seem high. But any seaman will explain why good wages don't necessarily compensate for a tedious and sacrificial profession. The seaman spends much time away from his wife and family. The pay check doesn't list "forced separation."

could easily earn \$7,000 to \$8,500 per year, including over-time. If he chooses to enter a marine school to prepare himself for an engineer's or mate's license, his earnings could reach five figures.

Again, on paper this sounds impressive to most people, but many of the licensed engineers and deck officers find it difficult to sail as officers now so they accept jobs in the fo'c'sle. A number of companies have recently approved this so that the men do not lose their seniority. As more and more ships leave American registry, more and more officers and men have taken lower-paying jobs. Many have quit in disgust and have gone back to working ashore at less challenging jobs.

Some men quit the sea just to get home more often than every three or six months. But, fortunately for America's merchant marine, all disenchanted men do not look shorewards. Men haunt the union halls waiting their turn. They wish for a world crisis so that the government



by John P. Callahan

A gray sky hung dismally over the bleak paint-chipped tanker riding tired at dockside in Raritan Bay. Her pipe-lined deck was covered with crusty, sooty snow. She was being pumped of her cargo of oil from the Mediterranean, and when she was emptied the schedule called for her to turn around and hurry back to an Arabian pipeline for more oil.

"For another and another and another load of oil," thought the lonesome, brooding 23-year-old seaman as he looked down at the oil-splotched waters from his post on deck. Soon he would be relieved and then for 36 hours he could do as he wished. But what can a foreign seaman, with a smattering of halting English, do on his first visit to the United States? He decided to stay on board.

The sound of men walking toward him caused him to turn around. Two of the men were shipmates. The other two were strangers and they carried briefcases. "Probably company men or some kind of government inspectors," he told himself.

They were neither. Introductions by a shipmate revealed that they were visitors from the Seamen's Church Institute of New York. They had come over to the New Jersey refinery area to take him and his mates to New York for a dance at the International Club of the Institute.

Within half an hour the seaman, along with four other crew members, was walking off ship accompanied by the two men from the Institute. They boarded a small bus bearing the name of the Institute and headed for the largest seamen's center in the world — a superlative service born of the devotion of chaplains and laymen to the cause of the seafarer since 1834.

The two ship visitors had none of the administrative superiority that sometimes seeps through the ingratiating smile, no hauteur, none of the patronizing tones that mark well-intentioned but often offensive do-gooders. These were men with a purpose, dedicated men who themselves had come in from the sea and who had known the loneliness that can engulf and almost overcome a man in a foreign port. They were understanding men, and they showed a quality that helps a visiting foreign seaman shed his hesitation when a hand of friendship is extended: the quality of enthusiasm.

The young seamen were refreshed by the warmth of the invitation extended to

Mr. Callahan is on the staff of the New York Times, and is in the newspaper's Marine Department.

THE SEAMEN'S CHURCH INSTITUTE—

*what it is
and what it does*

them, and by the follow-through when they arrived at the International Club in the Institute headquarters at 25 South Street, an impressive old-world structure that rises with great architectural dignity for 13 stories overlooking the East River near the tip of lower Manhattan.

Nor were the visiting seamen alone in their reaction of gratitude to the sincerity of the ship visitors' welcome. Thousands of seamen the world over are impressed with the consistent, pervasive kindness of these outgoing men, and of the women who are the hostesses at the International Club. What, specifically, sparks such reaction? The answer is deceptively simple: an immediate awareness that these people are preoccupied with helping the seafarer. This preoccupation goes back now for 129 years.

Then and Now

It was in 1834 that the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York was founded. Ten years later, it had the dual distinction of being the longest-named organization in the city and the first and only organization to establish a floating chapel in New York harbor.

These were the hard, cruel days of seamanship, ashore as well as afloat, and the predecessors of today's establishment at 25 South Street were hard put to cope with the innumerable deterrents to morality that assailed the seaman. The Church established a mission at 34 Pike Street where sailors from windjammers tied up along the waterfront sought and found surcease from the atmosphere that ground many men to failure. Dance halls, six to a block, beer joints where pepped-up brew was sold for 2¢ a glass, and shanghaiing ship masters combined to drag the seaman down and out, usually out to sea where he found himself working for \$10 to \$15 a month aboard a vessel he had not seen until he came out of the fog of a mickey finn or a



The floating Church of Our Saviour, built in 1844 and moored at the Pike Street Dock in the East River.

knock-out slug on the head.

With 129 years of knowledge of the seaman, the Seamen's Church Institute has emerged as the place where his physical, intellectual, and spiritual needs are met more completely than in any other comparable type of institution.

There is an impressive record of this truth in the plethora of neatly aligned statistics that pour out of adding machines, comptometers, and typewriters in

ymous where weary men, who gave up sobriety for some personal reasons, regain their sobriety and with it their dignity and self-respect by talking about their problems with men who also have been there and made their way back.

The Chaplains

A recent meeting of Alcoholics Anonymous will serve to illustrate the influence of seven men — seven chaplains —



Foreign seamen as they began a tour of New York. At the UN they met with representatives of their own delegations.

the busy front office off the lobby, and in the auditing department, where seamen-guests pay their bills (\$3 and down, not up, for a spacious, comfortable room). But machines and slide rules fall far short when one seeks to measure in human terms the great accomplishments of the people who combine an almost parental concern with the objective understanding of a friend in their service to seamen.

While the international character of the Institute's service is apparent in the guest register and in the broad participation of foreign seamen in its many programs, the American seaman represents the Institute's greatest responsibility. The foreign seaman is in port only for a brief time, but the American seaman is likely to be on the beach for long periods because there are not enough jobs to go around. The result is that American seamen have time on their hands, and their future — including the chance of advancement — is by no means assured.

The Institute's programs range from down-to-earth financial assistance — with a man's word as his collateral for a no-interest loan — to classes in an expanding cultural program that includes lecture courses on international affairs and participation in an opera workshop—courses that range from appreciation of classical music to welding.

There are meetings of Alcoholics Anon-

on the lives of thousands of seamen.

Shortly after we gathered in the comfortably furnished club-like atmosphere of the meeting room, Chaplain Frank Daley walked in, greeted the 15 or so men warmly, informally, then addressed the group. He talked for about 15 minutes in a way that seamen who have been through the mill could understand.

He knew their problem. After the meeting, he sat with the men, sipping coffee, smoking a cigaret, and chatting.

"Father," said one of the men, "you hit the nail on the head tonight when you said that a man who recognizes that he is an alcoholic and does something about it is on his way to permanent sobriety. Tonight I admitted to myself that I am an alcoholic, a person who should not drink. You helped me reach that important decision, and I thank you for your help." The other men at the meeting nodded, smiling, and soon the session broke up. The next week the same group was there plus two strangers. So was Chaplain Daley.

This is just one of many roles that the chaplains play in the life of the seamen, guiding them past the shoals of life, giving them spiritual guidance, helping them in times of emotional stress.

Here are a few other instances of the broad areas of assistance provided by the chaplains. In each of these examples the

key phrase is: The chaplain knows the problem.

In the broad field of religious, social and special services, the Rev. Roscoe T. Foust is assisted by the Rev. Joseph D. Huntley, whose efforts are aimed at furthering the educational phase of the program. These chaplains know the men's problems. Knowing the problems, they can help solve them.

In the United States Public Health Service Hospital on Staten Island, N. Y., convalescing seamen can easily begin to feel sorry for themselves. Many of them are homeless and without a family. Often they have no visitors. Life becomes dull and dreary. The routine of hospital life begins to wear away at a man's morale. This is a time when understanding and a sympathetic ear can combine with a smile to make life worth while after all. And it is exactly at such a time that Chaplain Richard Bauer extends a warm hand, a kindly smile, and a sympathetic ear. He knows their problem.

When a seaman at the Institute seeks to while away a bit of time, he finds his way to the Game Room. Here, again, we find a chaplain, this time the Rev. William Bugler. Like his colleagues, Chaplain Bugler knows what to do to help a man with a problem — not in the selection of a game to play, rather in something usually much more serious than a game. In other words, he knows the problem, be it loneliness or some other minor social issue, and like his professionally-trained colleagues, knows where to start solving the problem.

In times of financial stress, the Rev. William Haynsworth guides many a seaman through a stormy sea. He extends them loans on a gentlemen's agreement. How successful is this program? In a decade almost \$199,000 of cash has been borrowed. Of this, \$143,000 has been repaid, and the balance probably will be paid back sooner or later. Seamen seldom forget a favor.

Present figures reflect the increased financial stability of the seamen despite recurring periods of unemployment. Most of the loans are current borrowings, and while some have been outstanding for several years, the Institute has a noteworthy record of recoveries on a voluntary basis. Recently it received \$5.00 from a seaman who borrowed that amount in 1936. Borrowing was heavy last year when a strike of longshoremen closed the port, but the recovery rate was high after the men returned to sea.

The seaman has come a long way since 1834, when he was usually hungry, penniless, and exploited. Today, he is a responsible member of society. An example of this is the fact that in a recent 10-year period, 65% of the \$15,000,000 of operating expense for the ten years was provided by seamen. This means that the seaman has contributed about \$10,000,000 of the total.

Here another misconception must be dispelled — the widely held one that the steamship lines support the Institute. Many people assume this, but the evidence, unfortunately, shows that the steamship lines contribute but a negligible amount to the Institute.

Summing up the nature of the Institute's work, the Rev. John M. Mulligan noted in the 1962 annual report:

"While the chapel remains at the heart of our work, our ministry today has grown to meet the many needs which a seaman shares with all men, but which can only be met by him in a community fashioned to offset the handicaps and limitations imposed on him by the nature of his job. The Institute is a home; he may live there between trips. It is a school; he may use his spare time to advantage by studying for a better rating, or to improve his knowledge of languages, economics, politics, and other fields of interest to him. It is a clinic, where he may get needed attention. It is a library, where he may browse to suit his fancy. It is a gymnasium to help him keep in good physical condition. It is a theatre where he may see current movies and live plays, and listen to operas and concerts. It is a lounge where he may talk and dance with attractive hostesses. It is a counseling center where he may talk over his problems with skilled counselors, or receive direction to other community agencies able to help him with some special problem. It is a church where he may worship and find strength to face a troubled world."

While the direction of the Institute's numerous activities comes directly from the Rev. Mr. Mulligan and the six chaplains who assist him, laymen also help in the success of the Institute's program.

"Personal Services"

One of the many persons is Gladys Kadish. For more than 30 years this self-effacing lady has listened to troubled men — "boys at heart, most of them," she says. They come to her not as indigents, as you might suppose by the "Personal Services" sign on her door, but as men who can't, for example, quite say what they want to say in a letter they'd like to write to someone back home across the sea. They seek her help in preparing income tax returns, in righting a rocking boat on turbulent domestic waters, in applying for social security benefits, in straightening out union dues payments after long periods at sea, in preparing applications and related papers for citizenship, and sometimes in getting aboard a homeward-bound steamer when they no longer are shipping out.

Recently one chap with a bent for extended stays in a pub was escorted by Mrs. Kadish to the gangway of a Norwegian ship just to make certain that he did not miss the boat on which his family, in Norway, had booked him. On his



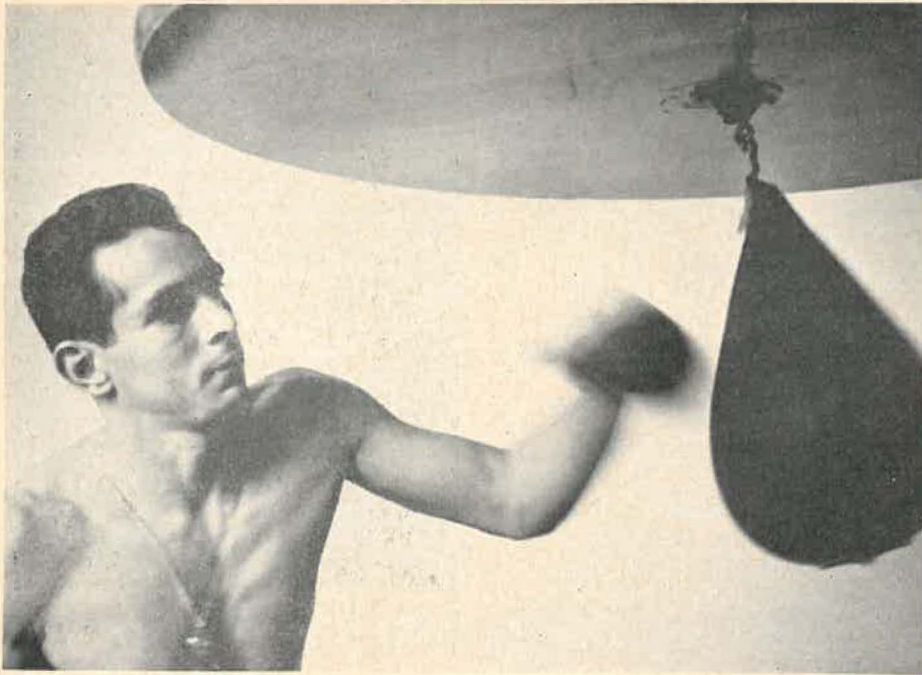
The Rev. John M. Mulligan, director of the Seamen's Church Institute of New York.

arrival home he found a letter waiting for him from Mrs. Kadish in which she wished him the best of life now that he was safe at home. He replied a week or so later:

"Dear Mrs. Kadish: I am ashamed of not have answered your letter before. Et was so nice of you to write to me I had not expected to hear from you. You are right my family is fine. They are doing all they can for me. I was in the hospital for a time an all my bills payed and a fine wrist watch from one sister and now a fine pair of fur lined boots from the other for the winter. And all of the best. Et is cold here now I don't like to think of Januar. My apartment is fine one of the room is divided in two to make a kitchen and bath. I have a good wood stove and a electric heater so I am redy for the cold. My sister was in Chicago on a business trip but had no time to com down to see you. I wanted her to meet you. I am sending you one of her little angels for Xmas. I hop you get it on time. With all good wishes for your happiness," and he signed his name.

Awareness of the constant human factor pervades the Institute. It is present at checker-clothed tables in the soft glow and the sweet sounds of music every Tuesday and Thursday evening in the International Seamen's Club. Here, smartly groomed young seamen, representing virtually every nation in the world, gather to dance with gracious hostesses and to talk in a relaxed, friendly atmosphere where chaplains enhance their value to the seamen by informal and hospitable conversation.

"I never was much for dancing," said a shy but articulate youth from France. "Now, though, I look forward to sailing back into this harbor. The people here seem genuinely glad to see you. This means much to me, a stranger." He excused himself and glided across the floor,



***At the SCI,
seamen find
a place where
their physical,
intellectual,
and spiritual
needs are met***



dancing with a hostess from one of the women's clubs that participate in this social activity.

The young Frenchman is one of 25,000 seamen from 60 nations who have "come by" each year since the club was opened in the springtime five years ago. The International Club has achieved international fame among seamen. Cards and letters of thanks bearing near and remote postmarks attest to this as writers recall the fun they had in the game room or listening to recorded music while they lounged, relaxed, and chatted with other seafarers.

For the older men, or young men with a more intellectual bent than some of their contemporaries, there is the Joseph Conrad library, specializing, naturally, in marine reference books among the more than 8,000 volumes. The turnover of borrowed volumes dispels with finality the concept of the seaman as an illiterate who wastes his time ashore carousing. And use of the library continues to increase: In the first half of 1962 there was an increase of 17,000 readers over the 41,000 in the first half of 1961. These 58,000 men visited the library and browsed among the long stacks of shelves or sat in the sanctuary quiet of this literary retreat, reading fact and fiction in books and in magazines. The library is open twelve hours a day from ten o'clock, every day of the year. Nearly 30,000 books were distributed in 1962 on ships to be read at sea.

Educational Program

Some of the borrowers come to the library directly from a "Nations of the World" forum, held each Monday night, a forum at which, often, more than 200 men listen to distinguished lecturers speak, and show slides or moving pictures of different nations. The seamen who attend these sessions ask intelligent, provocative questions.

During recent months the most popular lecturers were consular officials and United Nations representatives who talked about foreign affairs. They were surprised and flattered at the evidence of attention and interest they aroused — by the depth of awareness of different countries' problems shown during the question and answer periods that follow the talks.

This is a new program, complementing the Institute's educational effort begun 47 years ago in the Merchant Marine School. In the latter, atop the Institute headquarters at 25 South Street, seamen can prepare for Coast Guard examinations leading from third officer status to master. Licensed by the University of the State of New York, the school also arranges for shipboard study six months before the student is eligible to sit for his examinations. This helps the student to cut down on the amount of time spent in actual school attendance. Classes are small, and students receive individual attention.

It was awareness of the need for a broader educational program that prompted the Rev. John M. Mulligan, director of the Institute, shortly after he took the helm in 1961, to urge the Board of Managers to broaden the base of the program beyond mere vocational training: "The men we serve have minds, they have interests, they have spirits. We cannot overlook these and say they are no concern of ours." The board agreed, and new vistas of learning were opened.

The cultural subjects in which classes are held during the evenings include: courses in appreciation of classical music, beginning French and Spanish, drawing and painting. Courses also are offered in speech improvement, a class in which the emphasis is on building self-assurance in a variety of speaking situations. The variety of the courses is apparent in the other subjects covered. These include a course on investments in the stock market and another course on technical analysis with emphasis on trading techniques and on the numerous investment theories. The World's Great Religions is a course that is being repeated by popular demand. It includes lecture-discussions on Hinduism, Buddhism, Judaism, Mohammedanism, and Christianity.

In addition, there is the Broadway Symphony Orchestra, which rehearses regularly at the Institute, and presents concerts in which interested musicians are invited to join the orchestra. There also is a community theater, under the supervision of a director who is a faculty member of the American Academy of Dramatic Arts. An opera workshop regularly presents programs at the Institute.

For the physical welfare of the seamen, the Institute maintains a gymnasium that offers every athlete the equipment he requires and that has available for the beginner every item needed to improve his muscles and further his interest in indoor sports.

The importance of the educational services in the over-all scheme of activities at the Institute is underlined by the pride that all of the people involved in the program show when they speak about it or when they show a visitor the tangible, happy evidence of their effort: the seamen who participate in it.

Earlier, a passing reference was made to personal services provided for seafarers. Here, again, is emphasis on the human side, instances where time often is forgotten and personal inconvenience ignored by the seven Institute chaplains and their assisting personnel.

Ship Visiting

"Personal Services" is a sub-title under a broad program titled "Special Services," a round-the-clock endeavor under the Rev. Dr. Roscoe T. Foust.

It involves numerous activities. To mention a few, there is the ship-visitors' program in which the seamen are wel-

comed to New York by Institute representatives who go aboard with foreign-language newspapers that never fail to brighten the day for the surprised foreign seaman who probably hasn't seen a home-town paper for weeks. The young seaman mentioned at the beginning of this report is an example of the social needs met by the ship visitors. But there is another function of ship-visiting that has a more than social angle to it. Institute representatives going aboard American ships on pay day accept various amounts of the cash wages for either deposit in a savings bank here or for conversion to travelers' checks. Many's the sailor who got his month's pay and lost most or sometimes all of it in a giddy evening of inebriety. Now he has a friend who comes aboard when the ship paymaster comes and who gives him a chance to put something aside for a sunny day, or more practically, for bills that are waiting to be paid.

On a recent pay-off day, more than 30 members of a 45-man crew on an American-flag freighter docked in Brooklyn deposited money with the ship's visitor who came aboard to take the money for deposit in the seamen's personal savings accounts. This practice has been going on for many years and the history of deposit patterns shows that 15 to 40% of the seamen put money in the bank that, they admit, might never have found its way there. Last year, through the Institute, seamen deposited \$1,544,751 in bank savings accounts, the highest figure since 1946.

This is a great personal favor, one that endears the Institute to the heart of many seamen. Another greatly appreciated service is the continuing effort of the Institute to locate missing seamen.

Finding Missing Seamen

Forty-three years ago the Institute began looking for missing sailors and through the years it has located nearly 13,000 such men.

Each January, May, and September the Institute publishes the list of missing seamen, men sought by relatives and friends — not by the law. They range in age from 18 to 80 and they hail from virtually every country of the world. This list is posted throughout the world, wherever seamen congregate.

About 10% of the men located have asked the Institute to respect their personal reasons for wanting to continue living anonymously. The Institute has never violated this request, and only when the individual agrees does the Institute reveal his whereabouts to the persons who are seeking him.

In the ship-visitor program, every day a team of men, themselves knowing in the way of the sea and fluent in several languages, go aboard ships in from the ports of Europe and Asia, tankers from oil-rich Mediterranean ports and cargo-

liners from Liverpool, Hamburg, Rotterdam, Le Havre. The ship visitors bring not only the foreign-language papers for the crew, but writing paper and stamps, and always, a warm greeting to come to the Institute.

If some of the seamen, including first arrivals, want to go sight-seeing, that is arranged by the ship visitor who also will act as tour guide.

The vastness of the program appears in statistics showing that close to 1,000,000 men — United States and foreign nationals — come in and out of the Port of New York each year. Last year, the ship visitors covered 2,000 foreign vessels, each of which carried an average of 45 men, or a total of 90,000 men.

Port Newark

In addition, about 2,000 ships with 75,000 men aboard docked at Port Newark, N. J., a huge facility operated by the Port of New York Authority across the Hudson River from Manhattan. Port Newark is getting an increasing amount of foreign ship traffic and because of this in 1960 the Institute opened an attractive clubhouse with landscaped grounds and a social center on the corner of Calcutta and Export Streets. A sports field, flood-lighted at night for soccer and other games, has been provided.

The center has been a great success, an oasis in the deadly setting of unattractive sameness created by row upon row of warehouses surrounded by docks and piers.

Mr. Mulligan spoke prophetically in his report of January 25, 1961, to the Institute's board of managers when he said of the Port Newark center: "I am quite sure that very shortly it will develop that the capacities of the present facility will be overtaxed. I do not think that it is too soon for the board of managers to begin thinking about and developing a program for the expansion and completion of the station, and I would urge it upon you."

Late in December, 1962, an architect's final rendering of a second building for Port Newark was completed. The new building, on which construction is scheduled to start this year, will house an auditorium, a chapel, a television and writing room, and an apartment for the chaplain and the club manager.

The potential of the clubhouse at Port Newark was underscored recently when 300 seamen stopped by for a bite to eat and to listen to music or to enjoy the other advantages of a club designed and equipped for seamen.

Little Things

Day by day, the Institute exemplifies the human factor in action, by gestures of kindness that leave a lasting impression. There are so many to choose from. For example, a young German seaman wanted to send flowers to his mother on

her birthday. He mentioned, casually, to a ship visitor that he would have sent them if he were home. "I'll see that a bouquet arrives on time," the visitor promised. A few weeks later came a note from the German seafarer thanking him for accomplishing a "miracle."

The captain of a Belgian freighter remarked that he would like to purchase an American text book for his son at a school back home. The book was in the master's cabin hours before the ship sailed. He said he never knew it could be obtained because he had tried without success to find it on several visits to New York, browsing and shopping in many book stores. But the ship visitor found it.

Another ship captain disclosed to a ship visitor at Port Newark that he had been ordered to go to Washington, D.C., immediately but he had no cash, only a personal check on a foreign bank. He had tried in vain to cash it. The ship visitor got it cashed.

An amateur radio operator aboard a tanker desperately needed parts for his ham set. He shopped down along "Radio Row" not far from the Institute, but could not find the parts he needed. A ship visitor found them for him.

These are some of the so-called "little" things that people remember long after the big gestures of invitations to dinners and to large gatherings.

Christmas Boxes

Seamen of all religions and of none are equally welcome at 25 South Street. In January there was a party at the Institute honoring the 150,000th seaman who received a Christmas box, among the more than 8,900 distributed last year to men at sea for opening on Christmas Day. The recipient was an Irish Roman Catholic named Harold J. Murphy employed on the ships of the Military Sea Transportation Service, a division of the Navy. On his return to New York in February, Mr. Murphy, accompanied by his wife, enjoyed a day on the town as his lucky prize for having been the 150,000th recipient of the Christmas boxes.

The Christmas boxes are a noteworthy example of volunteer Christian service. During each year about 2,000 women in almost every state of the union knit sweaters and socks and send them to the Institute. These become part of the Christmas box, which also contains books, writing paper, pens, and sewing kits.

More than 200 women volunteers pack and wrap the packages. Last November, one of the 200 women arrived from Pasadena, Calif., to spend her two-week vacation wrapping gifts. The lady, formerly of Manhattan, had been a knitter and a packer at the Institute for two years before moving to the West Coast in 1962. Another volunteer arrived from her home in North Carolina. She formerly lived in Dobbs Ferry, N. Y., from

which she moved to Asheville about two years ago.

"But after 34 years of participating in the Christmas program," said the lady from Asheville, "habits that bring such satisfaction as I have known in helping to make Christmas at sea just a bit less lonely are hard to break."

One Winter Day

Seated in the lobby of the Institute recently there were about 25 men who appeared to have nothing to do. The time was shortly after 9 a.m. It was a cold but clear winter day and the International Longshoremen's Association strike was more than 20 days old. The strike of dockworkers was beginning to hurt: Ships were not loading or unloading and this meant that many hundreds of seamen were not working.

Some of the 25 men were among the seamen affected by the strike. Usually at that time of the morning there are very few men sitting about. The reporter decided to observe them and to watch just how long they sat about and if possible to follow them if they shifted to other areas of the building.

Shortly before 10 a.m., three of the men moved toward the wide stairway and ascended. They went to the Personal Service desk on the second floor, where Mrs. Kadish and other persons are available Monday through Friday from 9 a.m. until 4:30 p.m.

The reporter sat discreetly aside but within hearing distance. One of the men, who knew Mrs. Kadish as Gladys, came in to thank her for having done the favor he requested of her by mail months earlier. In a letter requesting the favor he had written: "With this dollar please pick up a copy of operating instructions for my radio set, and if there is any change left, send a birthday card to my girl." Both missions were accomplished.

Another man, who moved into the seat vacated by the first man, was a retired sailor who had stayed at the Institute on and off for 40 years. Now he lived in a home for retired senior citizens. The reason for his visit? His eyesight was failing badly and he had difficulty reading, so he brought his mail in once a week or so and wanted a familiar voice to read it to him.

A third fellow came in to confirm whether his old room was available. It was, but only because Mrs. Kadish had been watching out for him. He had been in a hospital for three months, prior to which time he had stayed at the Institute between sailings on a passenger ship as a third mate.

Returning to the lobby, the reporter learned from a confederate that five of the men had gone up to the Game Room. He followed, and there saw four of the men racking up for a game of billiards (or pool or snooker, he couldn't see without being nosey about it). In the same spacious room a small group of men was

gathered around a television set watching a discourse on the habits of various fish. Four men sat at a bridge table shuffling cards, and one of them was the fifth man from the lobby group.

The other 17 men were still to be accounted for. One of them had gone into the clinic, located in the lobby mezzanine, to check on a head cold that had been bothering him for the past week. The clinic is really more of a hospital than a clinic. A medical doctor and a dentist are there five days a week and there are two full-time nurses available. The equipment includes modern requirements for emergency treatment. During a recent week there were twenty persons treated in the medical section, thirty in the dental section, five for complaints of eye, nose and throat, and nurses attended sixteen men for minor complaints.

What did the remaining 16 of the 25 men in the lobby do? Three of them were still sitting there after 10 o'clock. Thirteen had gone off for other reasons. Institute staff knew what the reasons were. Five were out of work and were waiting for the employment office near the hotel desk to call them in. They had applied for temporary shore-side jobs, of which about 4,000 are found each year by the Institute's employment service.

This left eight men whose activities that morning remained to be traced among the Institute's many facilities. Four of them had gone upstairs to the United States Post Office, on the second floor. Here the government maintains a special post office for seamen at a pace of operation that is equivalent to the post office operations in a city of 30,000 population. More than 500,000 pieces of mail are handled each year at the Seamen's Church Institute Post Office an address that is the permanent address for thousands of seamen.

The other four men had gone to school,



John Dominis
An instructor from the Merchant Marine School
shows a Danish seaman how to hold a sextant.

the Merchant Marine School on the top floor of the 13-story building. There, the student body consists of graduate and student seafarers taking refresher or original courses in deck and engineering departments of a ship.

Three men were still in the lobby after 10 o'clock, and the reporter went up to them and told them why he was curious about them. One laughed a bit shyly. He said he was resident in the hotel of the Institute and that he was simply sitting in the lobby for relaxation, and that if the newspapers were being published in New York City he would be reading one of them. "But they are not," he added, "so I will watch the faces of the men who pass by here. It is interesting to watch people. Later, I will go for a stroll, and next week I'll be shipping out again."

There was a look of obvious embarrassment on the face of the second man. He had a look that spoke of sorrow. He appeared tired, dissipated. Insisting on anonymity, he said he had been "on the beach" for three weeks because of excessive drinking. "I'll probably sit around here all day, but not in the lobby. Later I will go up to the AA (Alcoholics Anonymous) room and talk with some of the other guys until the chaplain comes around, and we probably will have an AA meeting." He went on to say that he had joined AA a few days earlier and that he had not had a drink of alcoholic beverages since then and had no intention of touching any. "This is the first time in my life I ever said that," he remarked, warming up to the subject with enthusiasm because, he said, he felt more secure in his determination to stay sober than he had ever felt before.

The AA bureau records about 81 visitors a week and each week about five additional men seek guidance there. The weekly meetings draw about 50 men, banded together in a common cause to fight a problem that has long been something of a curse among seamen. But now a cure has been offered, thanks to the therapy of Alcoholics Anonymous.

The third man was a visitor, not resident at the hotel. He was waiting for a shipmate to come down from his room, one of the 750 rooms where the daily rates range from \$1.50 to \$3, and from \$10 to \$18 a week. The rooms are invariably 90% occupied.

A stroll into the cafeteria during this off hour showed about 50 men enjoying almost ridiculously low-priced menus for food of superior quality and quantity. For example, a large glass of orange juice, two eggs, four strips of bacon, two pieces of toast, butter, a cup of tea, and a substantial piece of Danish pastry cost 85 cents. Between 1600 and 1800 meals are served daily.

Adjoining the cafeteria is a spacious service restaurant where a reasonably priced menu attracts long lines of lunchers every day and fills the tables every



At the SCI Post Office, 500,000 pieces of mail are handled annually.

evening. Many members of the shore community eat here regularly, including Wall Street men and representatives of the shipping industry.

Men in a Community

Many of these "outsiders" — persons who are not seafarers — dine at the Institute and then attend lectures or classes in the extensive adult education program. They are charged a reasonable fee, while seamen are admitted free to all of the courses.

It is a definite part of Institute policy to provide intellectual and social contact between the men of the sea and the shore community. Mr. Mulligan believes that the best way to break down the false stereotype of the seaman as a peculiar type of human being is to help him become a part of the community around him.

The public also participates in the religious services at the Institute. With the religiously disposed seamen, they attend prayer services daily at 11:45 a.m. and Holy Communion at 9:30 a.m. on Sundays. Sunday Evening Prayer is held in the Chapel of Our Saviour at 6:00 p.m.

Reference to the hotel service of the Institute recalls to old-timers that the demand for rooms has sometimes exceeded the supply. Deep in the depression days of the early 1930's, there were many times when as many as 1,600 men sought shelter of a night.

In those days, there were dormitories with double bunks sleeping hundreds of men in one large room. These have now been withdrawn from service as representing an outmoded manner of living. But a goodly supply of bunks and their equipment remains for emergency use in case of a disaster at sea. Equipment is sometimes drawn upon by other ports up and down the Atlantic coast when disas-

ter victims are taken there.

The hotel-type rooms now in use have 90.7% average occupancy of space that accommodates between 700 and 800 per night. (The New York hotel average is 74%). But it is felt that the expanding demand for Institute services is much more pressing in the area of social, athletic, and cultural requirements than in the standard bed and board of yesterday. The Institute has witnessed a change, something of a social revolution, both in the needs of the men themselves and in its own concept of its service to them. Its educational and cultural efforts to relate the seaman to the community have proved to be one of the most important lines of future development.

Last year, there were 13,275 attendances of seamen and members of the community at classes on such varied subjects as foreign languages, speech improvement, classical music, investments, drawing, painting, and current affairs. Seamen are developing an active relationship with the same people who once had little understanding of the men who go down to sea in ships because they seldom met under circumstances conducive to better mutual understanding.

Plans for Tomorrow

Growth has been a consistent characteristic of the Institute since the days of the floating chapels, three of which marked the early days, or the period between the first floating chapel and the last of three of them that gave way to expanding shoreside facilities in Brooklyn and later in Manhattan. In 1907, several Brooklyn buildings were converted into the Breakwater Hotel for Seamen. Later, in 1913, the 13-story structure at 25 South Street replaced the Brooklyn structures. The Institute soon expanded into its present size with the

addition of a wing that was completed in 1925.

Now its facilities are being taxed again, posing problems that create a paradox for the clergy and laymen who watch over the destiny of the Institute: They are simultaneously happy and worried — happy that their philosophy of operation continues to prove successful, and worried about how to provide the same service to an expanding demand.

Like most philanthropic, non-profit efforts, the Institute operates at a deficit, last year's about \$50,000. It continues to appeal for assistance from friends.

The leaders of the Institute are talking today of plans for tomorrow. In his report to the board of managers for the year, Mr. Mulligan said that because of the occupational disruption inevitable with the strides of automation in the steamship industry, "we must assess the nature of our responsibility in the area of re-training." He continued: "We are deeply involved in the lives of these men and I do not think we can stand by and see them as cast-offs when the time comes. This may involve pilot projects on our part. . . . We should be concerned with many aspects of gerontology. Old age benefits, continuance of useful employment, conservation of assets; these and more are items of concern to men in their forties as well as their seventies. The private philanthropic agencies must fulfill their functions in these studies. Everything cannot be left to governmental agencies. Again, the complexities of transportation are such, the increased mechanization is such, that the interests and lives of migrant transport technicians are coming closer and closer together. If this is true, we may need to reconsider the scope of our ministry. Perhaps there are some who will come within our purview that we do not see there now."

That statement reflects the long-range view that characterizes all of the operations at the Institute. Mr. Mulligan and his staff of chaplains and laymen are constantly on the alert to guide their ship along smooth waters despite the storms that beset it in times of crises. They, and the members of the 69-man board of managers have fared well in their stewardship, and the men they serve, the seamen, prove the success of that stewardship by their continuing demand for the variety of services maintained for them.

Atop the Institute there is a beacon of welcome, a point ashore that is home for many a seaman. It is the Titanic Memorial Light, an 1,800-candlepower beacon that can be seen from a ship's deck six miles down the bay. It symbolizes the welcome that awaits the sailor in the Port of New York. It is a haven where he finds a home-like atmosphere among friends, where he receives the spiritual guidance that makes of the Seaman's Church Institute of New York a familiar name in ports the world over.

SCI's service

to seamen

to be enlarged

Expansion in Newark

by **Ralph M. Hanneman**

**Director of Public Relations, Seamen's Church Institute of New York,
New York, N. Y.**

Plans for the construction of a modern, three-story building at the Port Newark center of the Seamen's Church Institute of New York were announced on September 15th by the 129-year-old Manhattan agency.

Scheduled for completion in the fall of 1964, the ultra-modern structure will be connected to an existing building at the corner of Calcutta and Export Streets, Port Newark, N. J. The expanded facilities will permit the SCI to increase its social, religious, and recreational services to merchant seamen adequately and to prepare for the phenomenal influx of seamen from all nations who enter the mushrooming shipping centers of Port Newark and Port Elizabeth.

Franklin E. Vilas, president of the SCI board of managers, pointed out that the existing building, opened in April of 1960, has enjoyed exceptional popularity. Its limited facilities, including lounge, snack bar, and soccer field have been utilized to capacity.

"In commencing with the second half of our building program, which will represent a half-million-dollar investment, we are reaffirming our belief that seamen

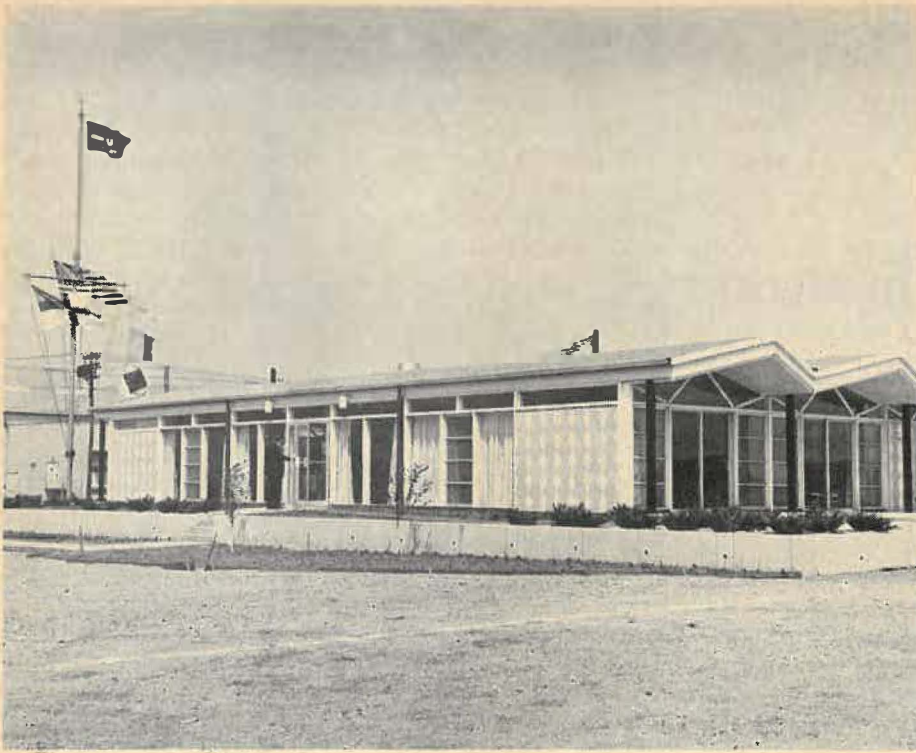
deserve some kind of congenial center devoted to them and their needs in order to bring some order to their disordered occupation. We are reaffirming our belief in Port Newark as the great new container-cargo and passenger center on the East Coast," Mr. Vilas said in making the announcement.

To be included in the 11,850 square feet of interior space are lounges; recreational, hi-fi, and television centers; a chapel; library; slop chest*; and offices for chaplain and director, as well as a custodian's apartment and a guest room.

A portion of the site adjoining the new building on the south will be available for future expansion of the building or for a structure to enclose activities which cannot properly be accommodated within the building.

Expanded space for foreign newspapers and periodicals in the proposed building will allow the SCI to develop its Port Newark visiting service, begun on a small scale last year with a staff of

*"In merchant ships, the store of clothing, etc., for issue to the crew, usually at a charge against their wages." *Webster's New International Dictionary*, second edition.



Present building at Port Newark, which was opened in 1960.

two servicing both freighters and tankers. An adult education program, geared to the needs of the seamen, will be developed through the SCI headquarters at 25 South Street in New York.

The popularity of the center has been extraordinary. Last year nearly 16,000 men of the sea were helped in many personal ways by the staff of four men. Two of the staff visited 1,299 cargo ships to welcome seamen entering America for the first time through its "back door."

In the first six months of this year the number of seamen using the facilities of

the center has increased by one-third and when the day comes that the Port Newark-Port Elizabeth berthing facilities are finished, the center can expect to get a good percentage of an estimated 500 seamen a day.

The present building can comfortably accommodate 75 seamen. Opened to seamen in April, 1960, it offers an attractive lounge, snack bar, mail service, showers and a dressing room opening onto a soccer field. With the completion of the new building, the present structure will be used as a food center.

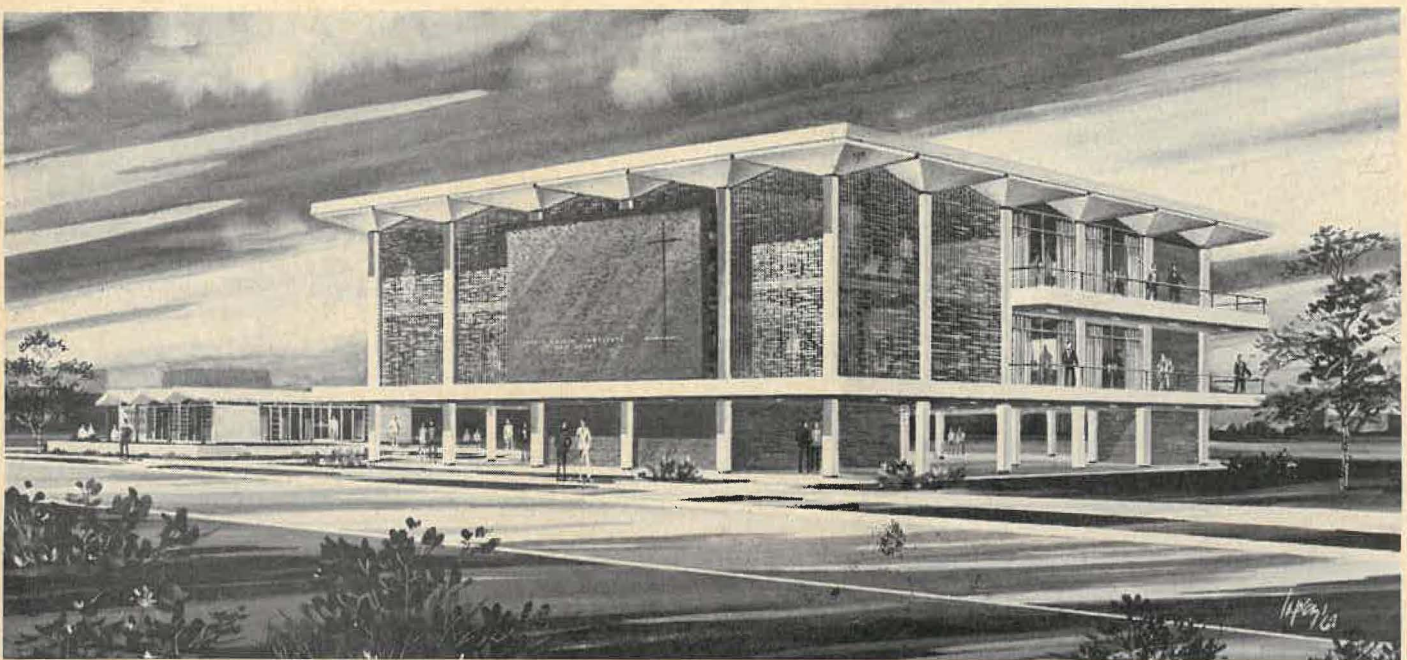
Designed by George W. Clark Associates, the proposed building will feature portable walls which can be moved to convert space from one activity to another quickly and easily as needs arise. The structure was conceived as a cluster of tree-like forms rising three stories high from their pile "roots," then branching out to an overhead cover at the roof.

Faced with pre-cast concrete slabs, sand-blasted to expose the aggregate (gravel), the building will feature other exterior walls of brick, and will rest on wood pile foundations, as do all other structures in the port. The unostentatious but comfortably-appointed two-story chapel will be the focal point of the building. Overlooking the chapel through a center well will be found the informal conversation and recreation areas. Exterior balconies, accessible from the interior, surround the building, and will afford full view of the station's existing soccer field.

Year-round air-conditioning is an important provision for the proposed building.

When completed in late 1964, this will be the only social center for merchant seamen in the desolate, 640-acre complex known as Port Newark.

"Just as surely as Newark city planners realized that their city's importance would one day be greatly dependent on the development of their marine facilities, so we are convinced that the welfare of these men whose activity provides one out of every four of us with his livelihood, is the business of every citizen of the port area. It is imperative that the SCI extend the hand of friendship to these 500 seamen a day coming perhaps for the first time to our shores from every maritime nation in the world," Mr. Vilas said.



Proposed new building at Port Newark, scheduled to be completed late in 1964.

The Seamen's Church Institute

Six years ago, the department of Christian social relations of the diocese of New York adopted a vigorous statement on Church social agencies — their relationships to the Church, their clarity of purpose, their religious ministry, their administrative and personnel policies, their financial support, their relationship to the community. The statement was approved and accepted by the diocese.

Chairman of the department at that time was the Rev. John M. Mulligan, rector of All Angels' Church, New York City. It was not long before he had an opportunity to live by the standards his department had proposed, for in 1960 he became director of the venerable Seamen's Church Institute of New York.

An institution more than 125 years old might be pardoned for moving placidly along, encrusted with the barnacles of tradition and contented with itself. But, as the articles in this special number of *THE LIVING CHURCH* show, the SCI gives the merest nod to its past and is chiefly interested in the present and the future. It is interested first of all in the seamen — the human beings who stand in need of its service. In the language of the 1957 social relations statement, the purpose of the Institute is to minister to seamen "in terms of the

Christian view of the whole man" by striving to meet their "spiritual, social, physical, and emotional needs." It meets those needs with amazing success.

The Institute is interested in the Church: first, as the source of its motivation and its view of man; second, as the loving, caring fellowship that really performs this service to seamen — it is the Body of which the Institute is an arm; third, as a means of bringing the good news of Christ to those who go down to the sea in ships. Naturally enough, Episcopalians are no more frequently found among seamen than among those who pursue any other occupation, and a denominational view of evangelism would be a hindrance to its Christian service rather than a help. Yet, in the personnel, in the chapel and its services, and in many small but unmistakable ways, the Institute shows forth the central place religion has in its life.

The Institute is interested in the community. Of real significance, we think, is the effort made through educational and social programs to make the seaman ashore a part of the shore community and to bring the shore community into genuine relationship with this ever new and changing group in its midst.

The sheer size of the program, operating with a budget of close to two million dollars a year, is astonishing to those who are unfamiliar with the huge and sprawling port of New York and its needs and opportunities.

Yet the impersonality this might represent is overshadowed by personal concern and involvement such as the volunteer program of Christmas boxes for servicemen, including hand-knit garments and small personal items such as needles and thread.

This is, however, a program operated at a deficit. It is supported by the seamen themselves, and by the gifts of those who are interested in its program — interested, rather, in the men that program is designed to reach. Two-thirds of the Institute's operating expenses are paid for by the seamen. But the rest must come from other sources — and large among them are the gifts of friends.

One of the concerns lying behind the great program of "Mutual Responsibility and Interdependence in the Body of Christ" urged upon the Anglican Communion by the meeting of primates and metropolitans was the problem of adequate ministry to the seamen, naval personnel, and travelers of the world's shipping lanes and ports.

This was only a small part of Anglicanism's mutual interdependence, of course, but there are not many ports in the world where Anglicanism can claim that it is doing a work commensurate with the size of the job.

We hope, and we are sure that the management of the Seamen's Church Institute also hopes, that this special number will serve as a reminder that the real subject of the Church's concern is not a particular institution but the seamen themselves. The Great Lakes dioceses, the dioceses on the Atlantic, the Pacific, and the Gulf of Mexico, ought to be aware of their opportunities of service. The biggest and most difficult assignment in the United States is being handled with impressive effectiveness. How about the smaller and less difficult ones?



Three seamen open Christmas packages from the SCI.

Who Threw the Bomb?

A letter to the editor of THE LIVING CHURCH once took violent exception to a quotation from some clergyman's speech to some conference, which said that "we all crucified Christ." The letter writer claimed that indeed he had nothing to do with it — he was a respectable, good, virtuous man who did not go around sinning.

The search goes on, as this issue goes to press, for the person who threw a homemade bomb into a Birmingham church that was filled with children. Four of the children died, and many others were injured [see page 6]. In the ensuing hours in Birmingham there was violence and confusion — two boys were shot, a fire bomb thrown into a house.

All over America people read headlines and listened to reports with grave faces, and turned to one another and asked, "Who in the world would think of throwing a bomb into a church, of all places, and one that was filled with people?" But the monster who did the unthinkable act will never be completely identified, for he is a hydra-headed monster. He is made up of the parents and relatives of the person who threw the bomb, who raised a child in the frame of reference of a taken-for-granted disdain of a group of other people, identified only by one physical characteristic. It is composed of all the people who unthinkingly reinforced an attitude of automatic superiority by color, who let him (or her) get by without comment with judgment-by-category. It is made up of the men who made oppressive and restrictive laws, men who conspired to disenfranchise, social and community leaders who refused to think in terms of principles because it requires effort, and who, if they did think, refused to speak against the accepted mores because it requires courage. It may well be made up of the people who in one way or another, conspired to support the bomber's own feeling of inferiority, so that he perhaps needed to keep others in an inferior position in order to bolster his own status, but certainly it is made up of all the people who have reacted to their own lack of status in this way.

But this is no geographical monster — its habitat is not found only beyond a certain historical survey line. Every section of the nation has had its changing neighborhoods where intimidation and vandalism have greeted the newcomers. The latest such occasion to reach the pages of national news magazines at this writing was in Pennsylvania. But the man or woman or boy or girl who throws a bomb into a church is no different from the one who throws a fire bomb into a house, or burns a cross in front of a house in order to terrify. And the man or woman who says, "I don't want 'em in my neighborhood" or "they always. . ." or "they all. . ." is much closer kin to the thrower of bombs than he thinks, and exerts much more influence on the thrower of bombs than he would care to think about in the still of the night.

These people who became the monster can be found in your own city, your own block, your own parish, perhaps your own house, wherever you may live. The monster is created by the thoughtless, the uncompassionate, the self-seeking, the ambitious — it is made up of the sins of men and women.



The body of one of the children killed in a Birmingham church is removed from the shattered basement.

RNS

Violence is always done by "someone else," it seems. But is it? Is not every citizen who has expressed himself in support of (or failed to express himself against) the motives behind the bombing responsible in some measure for the slaughter of the innocent?

Americans have deplored the Nazi "solution to the Jewish problem," but must they not wonder whether in the same circumstances they would have said the unpopular thing or risked peril for it? Many of the German people now express a feeling of corporate guilt for the crime that took place among them, against which they did nothing. Must not Americans also accept responsibility for the crimes among them that they do nothing to prevent and sometimes much to encourage?

In the stronghold of chivalry, the weak have been slain by the strong; in the stronghold of religion, a church has been desecrated by the blood of children killed perhaps not by fervent hatred but by something even worse. In the stronghold of democracy, there is a city where men must fear for their lives and the lives of their young sons and daughters.

In Birmingham, someone threw a bomb into a church filled with children. Who threw the bomb? "Lord, is it I?"

The national Department of Christian Social Relations has sent out a memorandum urging that in all Episcopal churches on September 22d the members of the congregations be urged then and there to write to their senators and congressmen urging that legislation be passed which will insure that such bombings will never happen again. This is in response to a call for such an observance by a group of religious leaders including Bishops Corrigan, William Marmion, and Pike.

If this seems inappropriate in a religious service, the memorandum points out, let us remember that the children killed were attending Sunday school.

We hope that between the time this is written and the time it is published many thousands of such letters will have been written and sent.

Close-ups and Long Views

by Margaret Redfield

The Code Hard Facts

A New York State Supreme Court justice has ruled that the book *Memoirs of a Woman of Pleasure* is not obscene, and further that the fictional record of Miss Fanny Hill's 18th-century dalliances "contains little more than what the community has already encountered on the front pages of many of its newspapers in the recent Profumo and other sensational cases. . . . It is quite possible," he observes, "that if Fanny were transposed from her mid-18th-century Georgian sur-



roundings to our present day society, she might conceivably encounter many things which would cause her to blush. . . ."

I haven't read Fanny's memoirs, but I have a feeling that the justice may be right. Certainly such a film as the recent *Irma La Douce*, which makes high comedy of low-living, and plays prostitution for laughs, might bring blushes even to a Fanny Hill.

Geoffrey Shurlock, head of the Production Code Administration of the Motion Picture Association of America, was quoted in a recent interview to say, that "the only thing the Code will not brook is to show adultery as a good thing."

In a conversation with Mr. Shurlock recently, I reminded him that *Irma La Douce* seems to have waded neatly across that brook. He rebutted with the statement that *Irma's* carryings-on did not constitute adultery.

Now if the Code authorities want to indulge in semantic shenanigans, they should take the trouble to look up the

definition of "adultery" in the dictionary.

I remarked to Mr. Shurlock that the comedy aspect of *Irma* made it particularly offensive. "We don't think so," he said. "The plain truth is that when the sordid and illicit is shown as comedy, the public is much less offended. If it were played straight, as in *Butterfield 8*, for example, then we'd be in trouble."

I asked him if he had had any reaction from Churches to the final scene in the picture, where Irma, in full wedding regalia, but pregnant, faces the priest at the altar. (If this looks startling in print, consider that your teen-age daughter and her date may see and hear the scene, played for laughs, in wide-screen color at your neighborhood theater.) The priest, at the request of the groom, obligingly, and appallingly, accelerates the benediction to a rapid, almost unintelligible gabble, and Irma is half carried back up the aisle, by her attendants (all prostitutes), who deliver her of a child, in the vestry. To the intense relief of most viewers, this event takes place off-camera — due, no doubt, to labor problems.

One of the dictionary definitions of blasphemy is "irreverence toward anything regarded as sacred." The foregoing scene comes close to fitting the word. However, Mr. Shurlock assured me that although the Roman Catholic Legion of Decency has catalogued the picture as "B — objectionable" they made no specific reference to the scene — nor had any other Church group. He added pensively that of course the picture had not as yet been widely shown.

The film is loaded with double and quadruple entendre, but there is one bit of dialogue which grates particularly on the ear. In a discussion of the possible return of the English Lord who is really Irma's lover in disguise, the line, "There is no Lord!" is reiterated. And in reply to her hopeful inquiry, "Do you think the Lord will come?" a firm "No!" is the answer. Maybe I'm reaching too far, in trying to interpret these sin-erama subtleties, but it does make one wonder.

Shouts and Shrugs

Mary, Mary, the Warner Bros. version of the successful Broadway play is a deft, delightful story of two people who discover after the divorce that they still love each other, but that too many wisecracks in the marital foundation can topple the whole structure.

A less agile comedy team than Debbie Reynolds and Barry Nelson might have lost their balance and slipped on that banana peel of Hollywood drama, the temptation to turn a drawing room comedy into a bedroom farce. That they didn't is a tribute to their talent and that of director Mervyn LeRoy and writers Jean Kerr and Richard Breen.

This is not for the junior set: It's sophisticated; adult fare in its best dramatic sense. And clean.

BOOKS

Continued from page 4

for women, Darmstadt, Germany. "Franciscan in spirit, if not in rule, the Sisterhood is at its core a penitential order. By prayer and a great diversity of works the sisters seek to make some measure of reparation for the suffering inflicted on countless men and women by Germans during the years of Nazi tyranny." **Israel My Chosen People** also by Mother Basilea (pp. 130, \$2) is "both a cry of Christian conscience and an impassioned plea for the wholehearted acceptance of the new Israel" (the nation Israel, that is). Both paperbacks are published by Faith Press, and distributed in the U.S. by Canterbury Press.

Children's Books

Two noteworthy children's books centered on the 23d Psalm are **The Shepherd Psalm** written and illustrated by **Maud Petersham** (Macmillan, pp. 27, \$2.50) and **The Way of the Shepherd** written and illustrated by **Nora S. Unwin** (McGraw Hill, pp. 32, \$2.50).

In *The Shepherd Psalm*, King David is freed from sorrow and fear which accompany his might and power by recalling his days as a shepherd boy when he "had known no fear" and "been lost in wonder at the glory of his God." The outcome of this new freedom: "King David lifted up his harp, and the song and prayer, 'The Lord is my Shepherd' burst joyously from his lips." Then commence Mrs. Petersham's distinguished illustrations of the Psalm, some black and white, some full-page color, plus some simple paragraphs of explanation of the text. This is Mrs. Petersham's first book since the death of her husband, Miska, with whom she collaborated on several religious books for children.

About *The Way of the Shepherd* Miss Marjorie F. Warner, children's librarian, Manitowoc (Wis.) Public Library, submits this note:

"Nine-year-old Azor spends a day with the old shepherd Reuben in the hills around Palestine. It is a day that begins and ends prayerfully with the 23d Psalm. As the two care for the sheep the meaning of the psalm is illustrated phrase by phrase by their acts. Three color drawings by the author add charm to the book. Recommended for church libraries where it will be especially useful in grades 2 to 5."

Young People's Books Received

OH . . . **BROTHER JUNIPER!** A retelling, by Rex Benedict, of the Chronicles of Brother Juniper as they appear in *The Little Flowers of St. Francis*. Illustrated by Joan Berg. Pantheon. Pp. 70. Cloth, \$2.95. Gibraltar Library Binding, \$2.79 net.

NEWS

Continued from page 9

all of whom Mr. Johnston was called to serve his country, were listed among the numerous honorary pallbearers. The Very Rev. Richard Coombs, dean of the cathedral, assisted.

Mr. Johnston, 67, died in a Washington, D. C., hospital of a cerebral thrombosis on August 22d. A memorial service was held in St. John's Church, Washington, on August 22d.

Activity in the motion picture industry stopped for two minutes during Mr. Johnston's funeral on August 28th. He was for many years president of the Motion Picture Producers and Distributors Association and the Motion Picture Export Association, as well as the Motion Picture Association of America. He was also active in business and industry. He organized Columbia Electric and Manufacturing Company in Spokane in 1933, served as its president until 1949, and was chairman of the board for the company since then.

He was born in Washington, D. C., in 1895, and moved to Spokane with his parents four years later. Reference to *Who's Who in America* reveals that he was a captain in the U.S. Marine Corps 1917-1922. He was a director of the U.S. Chamber of Commerce 1934-1941, and was president for four terms (1942-1946). Also, he was a member of the Economic Stabilization Board in 1943; a member of the Economic Development Committee, the War Manpower Commission, the Committee for Drafting of Federal Employees, and the War Mobilization and Reconversion Committee — all in World War II; and the Defense Mobilization Board in 1951. He was administrator of the Economic Stabilization Agency in 1951 and chairman of the International Development Board in 1952. He was appointed special representative of the President, with personal rank of ambassador to the Middle East, in 1953. He served as director, and later as board chairman, of the American Cancer Society; and he was a director of Whitman College.

He is survived by his wife, Ina Harriet Hughes Johnston; their two daughters, Mrs. William Carlin Fix and Mrs. Elizabeth Johnston Butler; and eight grandchildren; all of Spokane.

EDUCATION

Lay Study

Seabury-Western Theological Seminary, together with the diocese of Chicago will sponsor a lay adult study program for the fourth consecutive year.

The fall series has been divided into two sessions, running October 2d through October 30th and November 6th through December 4th, and will be held at the seminary. Classes are from 7:45 to 9 p.m. every Wednesday.

According to the Rev. Paul Hilding Elmen, director of the program, "Eight

courses on six subjects will be offered, and enrollees may select one of the two courses that will run the full ten-week period or pick two courses, each of which runs for a five-week session. A \$10 registration fee covers the ten-week course."

The two ten-week courses are "An Outline History of Christian Thought" and "Vatican I to Vatican II and then Where?" In the first five-week session "St. Paul, the Man and His Work" and "The Anglican Style in Fiction" will be offered. In the second session "That Splendid Word, Grace" and "Makers of Christian Education" are offered.

LITURGY

Participation

A notable part of the 1963 Liturgical Week, held by the Roman Catholic Liturgical Conference, Inc., was a special room designated for clergy of "other Communions." The first rows of Philadelphia's Convention Hall also were set aside for these non-Roman clerical visitors during the Liturgical Week, held August 19th-22d. Among Episcopalians

Members of the Advisory Board of the World Center for Liturgical Studies, Boca Raton, Fla., attending the Liturgical Week are shown architectural design on display at the Conference by the director of the Center, the Rev. Canon Don H. Copeland, D.D. Standing (from left): the Rev. R. P. Marshall, Methodist pastor and director general of the Order of St. Luke of the Methodist Church; the Rev. John H. Miller, C.S.C., S.T.D., associate professor of theology at Notre Dame University and liturgical editor of the *New Catholic Encyclopedia*; the Rev. Dr. Scott Francis Brenner, editor of the Westminster Press, a Presbyterian; Canon Copeland; Dr. Berthold von Schenk, scholar and pastor-emeritus Church of Our Saviour, New York City, Lutheran Church Missouri-Synod; and the Rev. Frederick R. McManus, associate professor of canon law at the Catholic University of America. Fr. McManus, Dr. Brenner and the Rev. Mr. Marshall are also members of the executive committee of the Liturgical Center.

participating were the Rev. Alfred Vail, administrative assistant to the bishops of Pennsylvania; the Rev. Arthur F. Brunner, rector of St. David's Church, Manayunk; the Rev. Wilfrid Penny, rector of St. James' Church, Prospect Park; the Rev. John Skinner, professor at the Philadelphia Divinity School; the Rev. Robert Browning, minister-in-charge of St. Stephen's Church, Wissahickon; the Rev. Thomas B. Allen, rector of St. Luke's Church, Bethesda, Md.; the Rev. William Wendt, rector of the Church of St. Stephen and the Incarnation, Washington; the Rev. Canon Don H. Copeland, director of the New World Center for Liturgical Studies, Boca Raton, Fla.; and the Rev. Harry W. Shipp, vicar of St. Mark's Church, Radium Springs, Ga., and Georgia correspondent for THE LIVING CHURCH; and the Rev. Walter E. Frieman, vicar of St. Ambrose's Church, Philadelphia.

Says Fr. Brunner, "Our Roman brethren did everything possible to make us feel at home, even wanted, as a part of their liturgical renewal. They seemed to value highly our opinions and reactions. Most especially they were concerned that we were in a position to move freely through all their proceedings and that we be shown the seat of honor."

Leader of the study group on Art and Architecture was the Rev. Peter Hammond, a priest of the Church of England who is known for his book, *Liturgy and Architecture*. He delighted his audience with his succinct commentary on Coventry Cathedral.

The Liturgical Conference is headed by the Rev. Gerald S. Sloyan, head of the department of religious education, Catholic University of America. It has had as its guiding lights for a number of years the Rev. Godfrey L. Diekmann, OSB, editor of *Worship*, St. John's Abbey, Colledgeville, Minn., and the Rev. H. A.



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Reinhold, who is a member of the board of directors.

The theme for this year's conference was "the renewal of Christian education," which attracted a large number of religious who teach in parochial schools. The daily schedule included morning lectures, Mass at noon, study sessions in the afternoon, and addresses and religious drama in the evening.

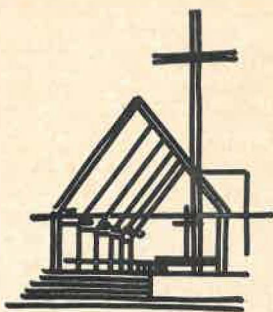
Liturgical renewal could most clearly be seen in the conference Masses. A very simple wooden altar was erected on the stage of Convention Hall, surmounted by a simple canopy. A crucifix was borne in procession and then became the altar cross. The celebrant began the Mass immediately, facing the congregation. The Epistle was read by a layman. Great congregational response was achieved in



RNS

Fr. Frieman and Fr. Diekmann
The conference theme attracted many.

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these dialogue Masses by having a narrator and by the use of a book printed for the occasion, *Program of Music*. In the book, the liturgy was printed in English, and all responses were made in English except for the Kyrie and the Lord's Prayer, and suffrages. Congregational singing of the simple music and strong hymns was aided by a choir of 500 voices, male and female. Plain Gothic vestments were worn.

Each of those who intended to make their Communion placed a host in a ciborium at his entryway. During the Offertory, the ciboria were brought to the altar in procession, and at the time of Communion they were carried along with a taper to predetermined stations throughout the hall, where the communicants received.

The evening liturgical drama sessions included a moving Easter vigil, "The Passover from Death to Life: Christ in Us," and liturgical Bible meditations written especially for presentation at the conference.

LETTERS

Continued from page 3

certain Sundays on which they plan to provide the flowers for the altar, which is sure to be chronicled in the bulletin for that Sunday.

This practice is not confined to the flowers on the altar. If the parish has some big building project to which subscriptions are asked, care is taken to have a "Book of Remembrance" in which is inscribed the names of the contributors. (I doubt that we have so far lost our sense of "the fitness of things" to record the amounts given!)

People are urged to place memorials in the church, "To the glory of God and in loving memory of So and So" though again, we do not, as a rule, mention the names of the donors — although in some cases that could be inferred.

What does our Lord have to say about all such matters? For one thing, He calls attention to the way the scribes and Pharisees draw attention to themselves in such ways and related ones and adds: "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven" (Matt. 6:1, RSV). Again, v. 3, "When you give alms, do not let your left hand know what your right hand is doing."

I know the argument that people will not give or give as much unless it is known; but that is precisely what our Lord says we ought not to do. How far away from Him and how close to the world organized Christianity is in so many matters!

(Rt. Rev.) WALTER MITCHELL
Retired Bishop of Arizona

Rancho Santa Fe, Calif.

A Few Points

In connection with the apparently increased interest in Christian education within the Episcopal Church, I should like to raise a few points.

Should not all schools and colleges that are related to the Episcopal Church, parochial, diocesan, and private, have definite canonical obligations and responsibilities to the diocesan department of Christian edu-

cation? This canonical relationship ought to result in better education and in more respect for Christian education both within and outside the Episcopal Church if that department sets the minimum standards in education such as the student-teacher ratio, teachers' and administrators' salaries, educational and other requirements for teachers and administrators and for diocesan certification of teachers and administrators, curricula, minimum buildings and equipment for schools, etc. In addition, the department ought to hire expert Christian educators and administrators so that it may be able to give to all the schools and colleges in the diocese help concerning all phases and problems of Christian education and academic administration.

If Christian education is really different from secular education then certainly the Church should have different standards for teachers and administrators from those of the state. This ought to include, as soon as possible, a strong encouragement for all teachers themselves to receive a thoroughly Christian education from kindergarten through undergraduate and graduate education in the university. A Christian university related to the Episcopal Church ought to have a strong college of education that not only meets the standards of the state but also the standards of the Church for the certification of teachers and administrators. It ought also to take special care that it be fully Christian in its outlook and teaching.

One problem that I have never seen mentioned yet is that of money. The public schools are entirely supported by taxes with no tuition charged to students because some of them could not afford, easily if at all, to attend them otherwise. I do not think that the same answer in the Church is good because those that can afford to pay for their education ought to pay for at least as much of it as they can afford. The parish ought to help all students insofar as they cannot afford to pay for it, but every effort should be made to ensure that the resulting system of tuition charges the students neither too little nor too much according to their ability to pay for their education. This ought to include all students residing in the parish attending parochial or diocesan schools or colleges or private schools or colleges related to the Episcopal Church, whether they be Episcopalians or not, since the Christian education of all people ready and willing to receive it is surely a part of the mission of the Church. Likewise, the diocese ought to help parishes that cannot afford sufficient educational opportunities for their people. The more wealthy parishes in the diocese should be able to afford slightly higher annual diocesan assessments to help the poorer parishes in this respect.

WILLIAM ROBERT SHALLCROSS
Student, Washburn University of Topeka
Topeka, Kan.

THE ANGLICAN CYCLE OF PRAYER

September

- 29. Pretoria, South Africa
- 30. Puerto Rico and the Virgin Islands

October

- 1. Qu'Appelle, Canada
- 2. Quebec, Canada
- 3. Quincy, U.S.A.
- 4. Rangoon, Burma
- 5. Rhode Island, U.S.A.

SCHOOLS

FOR GIRLS (Cont'd.)

KEMPER HALL

Church Boarding School for Girls. 93rd year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

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Kenosha, Wis.

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir

Religious Training

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box S, Paoli, Pa.

San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco
in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED

Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster
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Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 169 South Lake Shore Road Lake Geneva, Wisconsin

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls.

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

Please Mention

THE LIVING CHURCH

When Writing To

Advertisers

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 32

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

DIocese OF COLORADO DIVISION OF COLLEGE WORK

- UNIVERSITY OF COLORADO** Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy
- COLORADO SCHOOL OF MINES** Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist
- COLORADO STATE COLLEGE** Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy
- COLORADO STATE UNIVERSITY, Ft. Collins**
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11
- COLORADO WOMAN'S COLLEGE** Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities
- ST. LUKE'S HOSPITAL SCHOOL OF NURSING** Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital
- SOUTHERN COLORADO STATE COLLEGE** Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v
- UNITED STATES AIR ACADEMY** Colorado Springs
ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.
- WESTERN STATE COLLEGE** Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.
- UNIVERSITY OF DENVER** Denver
EVANS CHAPEL
Wed Eu 7

This Directory is published
in all
January and September issues.
Write Advertising Manager
for the low rates and other details.

DIocese OF DALLAS DIVISION OF COLLEGE WORK

- ARLINGTON STATE COLLEGE** Arlington
ST. ANSELM OF CANTERBURY HOUSE 300 W. Third St.
Rev. George E. Luck, Jr., chap.
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7;
EP Mon-Fri 5
- AUSTIN COLLEGE** Sherman
ST. STEPHEN'S 401 S. Crockett
Very Rev. W. Tate Young, r
- EAST TEXAS STATE COLLEGE** Commerce
EPIPHANY and CANTERBURY HOUSE 2300 Neal
Rev. Rodney W. Jarchow, v
- NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY** Denton
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.
Rev. Emmett M. Waits, chap.
Sun MP & H Eu 8, Ev & Canterbury Association meeting 6; MP & H Eu Mon-Fri 7; EP Mon-Fri 5:15. Confirmation classes & Canterbury forums throughout the academic year.
- SOUTHERN METHODIST UNIVERSITY** Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels
Rev. John A. Messinger, chap.
Sun H Eu 9:30 & 11 (15), MP & Ser 11 (2d, 3d & 4th S), Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat

- TARLETON STATE COLLEGE** Stephenville
ST. LUKE'S and CANTERBURY HOUSE 1141 W. Sloan
Rev. James W. Garrard, v

- TEXAS CHRISTIAN UNIVERSITY** Fort Worth
ST. EDWARD THE CONFESSOR HOUSE and CHAPEL 2715 Cockrell
Rev. Gordon Miltenberger, chap.
Daily MP, H Eu & EP; full-time chaplaincy

DIocese OF MILWAUKEE DEPARTMENT OF COLLEGE WORK

- BELOIT COLLEGE** Beloit
ST. PAUL'S 212 W. Grand
Rev. Joseph E. Mazza
Sun 7:30, 9, 10:30; Fri 7; Tues & Thurs 5 EP
- CARROLL COLLEGE** Waukesha
ST. MATTHIAS 925 N. East Ave.
Very Rev. Bernard G. Buley
Sun 8, 9:30, 11, 7 EP; Tues 6; Wed 7:30; Thurs 9:30
- MARQUETTE UNIVERSITY** Milwaukee
ST. JAMES 833 W. Wisconsin Ave.
Rev. Alan P. Smith
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7
- MILTON COLLEGE** Milton
HOLY TRINITY 409 Court, Janesville
Rev. Ronald E. Ortmayer
Sun 8, 9:15, 11; Thurs 9
- WHITEWATER STATE COLLEGE**
ST. LUKE'S Church and Center, Whitewater
Rev. Robert W. Wise
Sun 8, 9:30 HC
- WISCONSIN STATE COLLEGE AND INSTITUTE OF TECHNOLOGY** Platteville
HOLY TRINITY Chestnut and Market
Rev. C. Lee Gilbertson
Sun 9; Wed 7; others as anno

- UNIVERSITY OF WISCONSIN** Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP
- UNIVERSITY OF WISCONSIN** Milwaukee
EPISCOPAL CAMPUS RECTORY 3216 N. Downer Ave.
Rev. George Bersch, chap.
Daily 9 MP, 12 HC, 3 EP

DIocese OF NORTHERN CALIFORNIA DIVISION OF COLLEGE WORK

- UNIVERSITY OF CALIFORNIA** Davis
ST. MARTIN'S 640 Hawthorne Lane
Rev. William G. Burrill, v & chap.
Sun 8, 9:15, 11; Wed 9:30; Thurs 7; Daily EP 5:15; Canterbury Sun 5:30
- CHICO STATE COLLEGE** Chico
ST. JOHN'S Third and Salem Sts.
Rev. Robert Gould, r & chap.
Sun 7:30, 9, 11, 7 Student EP; Fri 10; Student Eu Thurs 11:30
- HUMBOLDT STATE COLLEGE** Arcata
ST. ALBAN'S 1675 Chester Ave.
Rev. Alan Chalfant, r & chap.
Sun 8, 10:30
- SACRAMENTO STATE COLLEGE** Sacramento
TRINITY CATHEDRAL CHURCH 2620 Capitol Ave.
Rev. Malcolm E. McClenaghan, v
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

DIocese OF WESTERN MICHIGAN DEPARTMENT OF COLLEGE WORK

- ALBION COLLEGE** Albion
ST. JAMES 119 W. Erie St.
Rev. R. McDougall, r & chap.
Sun 8 & 9 HC, 11 MP & Ser, 7 EP; Canterbury meeting 6
- CENTRAL MICHIGAN UNIVERSITY** Mt. Pleasant
ST. JOHN'S Maple at Washington
Rev. John Goodrow, r & chap.
Sun 8, 9, 11, Canterbury 6:30 1 & 3d S; Wed 7 HC; 4:30 HC 2d & 4th Thurs college chapel
- FERRIS STATE COLLEGE** Big Rapids
ST. ANDREW'S 323 State St.
Rev. K. G. Davis, r & chap.
Sun 8, 9:30 HC; 11 Cho Service; Canterbury 5
- GRAND RAPIDS JR. COLLEGE** Grand Rapids
GRAND VALLEY STATE COLLEGE
CALVIN COLLEGE Grand Rapids
ST. MARK'S CATHEDRAL 134 N. Division
Very Rev. G. D. Hardman, dean; Rev. Wm. Greer, chap.
Sun 8 HC, 11 HC 1S; Tues, Fri, HD 12; Thurs 7:30 HC
- HOPE COLLEGE** Holland
GRACE 555 Michigan
Rev. Wm. Warner, r & chap.
Sun 7:30, 9 HC, 11 HC 1S
- OLIVET COLLEGE** Olivet
TRINITY, Marshall; ST. JOHN'S, Charlotte
Rev. Sam West; Rev. V. Anderson
HC 7 every other Wed college chapel
- WESTERN MICHIGAN UNIVERSITY** Kalamazoo
KALAMAZOO COLLEGE
BRONSON SCHOOL OF NURSING
ST. LUKE'S 247 W. Lovell St., Kalamazoo
Rev. J. C. Holt, r; Rev. J. Cottrell, chap.
Sun 8, 9 HC; 11 HC 1S, Canterbury 5:30 St. Luke's Parish House, 8 EP; Wed, Thurs HC 7 on campuses

Other Colleges in
Alphabetical Order by States
on following pages

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery Road
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11; Wed 7

ARIZONA

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, chap.
Sun 8, 9:30, 11 (6 College Program & Supper)

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th S

CALIFORNIA STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Rev. Thomas H. F. Masson, college chap., 222 Chaplin Lane (near campus) 805-543-8133
Sun 8, 9:30, 11

LOS ANGELES CITY COLLEGE
TRINITY CHURCH 650 N. Berendo St., L.A. 4
Rev. John A. Sanford, r
Sun 9, 9:15, 11; Thurs HC 10:30

OCCIDENTAL COLLEGE Los Angeles
ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Carroll C. Barbour, r
Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

SAN JOSE STATE COLLEGE San Jose
SAN JOSE CITY COLLEGE 81 N. 2d St.
TRINITY Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
EP Sun 5:30; HC Thurs 6:30

STANFORD UNIVERSITY Palo Alto
ST. ANSELM'S CHAPEL 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints', Palo Alto); 7:30; Tues 12:10; Fri 5:15; HD 7; full-time chaplaincy and Canterbury program

CONNECTICUT

UNITED STATES COAST GUARD CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES' Paul D. Wilbur, r; H. K. Maybury, ass't
Sun 8, 9:15, 11; Thurs 11

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL CHURCH CENTER
Rev. A. G. Noble, D.D., chap.

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni Memorial Building, P.O. Box M
Rev. Robert H. Manning, chap.
Eu 5 Sun through Fri, Noon Sat; Canterbury Club Sun 6

GEORGIA TECH and AGNES SCOTT COLLEGE Atlanta
ALL SAINTS W. Peachtree at North Ave.
Rev. Frank M. Ross, r; Rev. Herwood Bartlett, chap.
Sun 8, 9:15, 11, 7; Canterbury 6

ILLINOIS

ILLINOIS INSTITUTE OF TECHNOLOGY
CHAPEL OF ST. SAVIOUR (Campus) Chicago
Rev. Stephen B. Barnwell, Ph.D., chap.
Sun 11 HC; Daily MP, HC, EP

KNOX COLLEGE Galesburg
GRACE Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 9, 11

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
Sun 9:30

SOUTHERN ILLINOIS UNIVERSITY
ST. ANDREW'S, 404 W. Mill St. Carbondale
Ven. W. J. Harris, r; Rev. F. L. Norman, ass't
Sun 8, 9, 10:45; Canterbury Assoc. 6; EP daily 5:15; Weekday Masses Mon Noon, Tues 7, Wed 5:15; Thurs 7, Fri 10

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.
Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP
Brent House, 5540 S. Woodlawn, Sun 7 EP

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, asst
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

INDIANA

HANOVER COLLEGE Hanover
CHRIST CHURCH 506 Mulberry, Madison
Rev. Charles Edward Ford, r
Sun 8, 10:30; Wed 7, 12:15; Fri 9; HD 7, 12:15

LOUISIANA

TULANE UNIVERSITY and NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
Rev. W. Donald George, chap.; Rev. Ralph A. Banks, Jr., asst. chap.
Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri; Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 5:30; Canterbury Forum Wed 6

MARYLAND

GOUCHER COLLEGE and STATE TEACHERS COLLEGE Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.
Sun 8, 9:45, 11; Thurs 10:30

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
Episcopal Church Center 2 Garden St.
Rev. William J. Schneider, chap.

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.
Sun 8, 9:15, 11; Wed 7:15

MOUNT HOLYOKE COLLEGE, South Hadley
ALL SAINTS' Rev. Maurice A. Kidder, v and chap.; Constance M. Hindle, College Worker
Sun 8, 10:30; Lawrence House, Fri 5:30

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 23 Park St.
Rev. R. L. Rising, r; Rev. T. J. Abernethy, c
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
Rev. Lester L. Dobyns, chap.
Rev. Robert H. Hauert, assoc.
Sun 8, 9, 11, 7; Tues 10:15; Wed 7; Fri 12:10

MINNESOTA

CARLETON and ST. OLAF COLLEGES Northfield
ALL SAINTS' Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

NEW JERSEY

PRINCETON UNIVERSITY Princeton
EPISCOPAL CHURCH at Princeton University
53 University Place
Rev. Rowland Cox, chap.
Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

RUTGERS-COLLEGE OF SOUTH JERSEY
ST. PAUL'S 422 Market St., Camden
Rev. Jos. T. Hammond, chap.

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Very Rev. Lloyd G. Chaffin, dean & chap. to Episcopal Students
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; Wed. 10; HD 6:30 & 7:30

NEW YORK

BARD COLLEGE Annandale-on-Hudson
BARD COLLEGE CHAPEL
Rev. Frederick Q. Shafer, chap. & prof. of rel
Sun 11 Sung Eu; Wed 7:30 HC, 6:30 EP

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the University; Rev. John D. Cannon, Adviser to Episcopal students
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH (Studio Club; East End Hotel)

EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser; Rev. J. C. Danforth
Sun 8, 9:30, 11, 7; Wed 7:20; Thurs 11

CORTLAND COLLEGE (NYSUCC) Cortland
GRACE 13 Court St.
Rev. Robert H. Larkin, r and chap.
Sun 7:45, 9:15, 11:00

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

UNION UNIVERSITY COLLEGES at Albany
Rev. Canon E. T. H. Williams, chap. (full time)
Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
8 HC, 10 MP & HC

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
Rev. W. Robert Mill, chap.
Sun 9:30 HC; Wed 7:10, 5:30 (HC)

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

OHIO

CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY

Cleveland

Rev. George Lee, chap.
Offices: Student Christian Union, 11205 Euclid
Ave., Chaplain's House, 1645 E. 115th St.

KENYON COLLEGE

Gambier

HOLY SPIRIT
Rev. Richard F. Hettlinger, chap.
Rev. John F. Porter, r

WITTENBERG UNIVERSITY

Springfield

ANTIOCH COLLEGE

Yellow Springs

CHRIST CHURCH 409 E. High, Springfield,
Rev. George A. Marshall, r
Sun 8, 10; HD 7

PENNSYLVANIA

HAVERFORD COLLEGE

Haverford

ST. MARY'S 36 Ardmore Ave., Ardmore
Sun 8, 9:30, 11

PENN STATE UNIVERSITY

State College

ST. ANDREW'S 208 W. Foster Ave.
Rev. J. R. Whitney, r; Rev. W. T. Stevenson, assoc, r;
Rev. R. C. Martin, Episcopal chaplain
Sun 7:45, 9, 10:45, 6:30; Wed 7; Daily EP 7:15.
Eisenhower Chapel: Mon & Thurs 4; Tues & Fri 8;
Wed 9

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COLLEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE

Providence

EPISCOPAL COLLEGE CHURCH 114 George St.
Rev. Canon John Crocker, Jr., chap.; Miss Judith A.
Speyer, assoc.
Sun 11:15, Collage Eu & Ser; HC Wed 7; Thurs 7:30

UNIVERSITY OF RHODE ISLAND

Kingston

ST. AUGUSTINE'S CHAPEL and CANTERBURY
HOUSE Lower College Rd.
Rev. Everett H. Greene, chap.

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE

ST. PAUL'S 6th St. and 8th Ave., Brookings
Sun 7:30 & 11, 5 Canterbury Club

UNIVERSITY OF SOUTH DAKOTA

ST. PAUL'S 10 Linden Ave., Vermillion
Rev. Robert D. Crawford, chap.
Sun 8, 11; Canterbury Club 5:30

TEXAS

RICE UNIVERSITY

TEXAS MEDICAL CENTER

Houston

COLLEGIATE CHAPEL OF ST. BEDE
AUTRY HOUSE 6265 So. Main
Rev. Lane Denson, chap.
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

VIRGINIA

HAMPTON INSTITUTE

Hampton

ST. CYPRIAN'S, Kecoughton Sq., 55 E. Tyler St.
Rev. Walter D. Dennis, v
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

MADISON and BRIDGEWATER

EMMANUEL

Harrisonburg

Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 6; Canterbury 6

MARY BALDWIN COLLEGE

Staunton

TRINITY
Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

RANDOLPH-MACON COLLEGE

Ashland

ST. JAMES THE LESS
Rev. McAllister C. Marshall, r & c
Sun 8, 10, 6; Wed 7; HD 7 & 10

PEOPLE and places

Appointments Accepted

The Rev. Clark A. Tea, Jr., who was recently ordained in the diocese of Western Michigan and served temporarily as chaplain to the ordinary, is now curate at St. Thomas' Church, Battle Creek, Mich. Address: 68½ W. Bidwell, Battle Creek, Mich., 49015.

The Rev. Thomas E. Tiller, Jr., formerly vicar of St. Thomas' Church, Belzoni, Miss., and All Saints', Inverness, is now on the bishop's staff in the diocese of Mississippi, with address at 4634 Manila Dr., Jackson, Miss.

The Rev. Harry G. Trefry, chaplain of St. Mark's School, Southborough, Mass., from 1948 to 1963, is now on the staff of Lenox School, Lenox, Mass.

The Rev. Frank Van Develder, who was recently ordained deacon in the diocese of Virginia, is now curate at Christ Church, East Orange, N. J. He will also study for his Ph.D. in Old Testament at Drew Seminary. Address: 26 Alexander Ave., Madison, N. J. The Rev. Mr. Van Develder was for some time in the ministry of the Church of the Nazarene, as a missionary in Bolivia and later at work in Oklahoma.

The Rev. Herbert J. Vandort, Ph.D., formerly in Ann Arbor, Mich., is now associate professor of education at Wisconsin State College, Superior, Wis. He recently completed work for his Ph.D. at the University of Michigan.

The Rev. Gerald H. Van Fleet, formerly curate at St. Luke's Church, Rochester, N. Y., is now vicar of the Church of Our Saviour, Arlington, Mass.

The Rev. William C. Wedge, formerly rector of St. John's Church, Moorhead, Minn., is now rector of St. Clement's Church, Buffalo, N. Y. Residence: 19 Fernhill Ave., Buffalo, 14215.

The Rev. James E. Wells, who has been director of Christian stewardship for the diocese of Western New York, will on October 1 become rector of Grace Church, Buffalo, N. Y. Church address: 195 Lafayette Ave., Buffalo, 14213.

The Rev. Gustave J. Weltsek, Jr., formerly curate at the Church of the Messiah, Gwynedd, Pa., will on October 1 become rector of the Church of the Redemption, Southampton, Pa. Address: 912 Carlin Dr. (The Weltseks also announce the birth of their second child and first son, Gustave John, III on July 1.)

The Rev. H. Walter Whichard, Jr., formerly rector of St. Paul's Church, Suffolk, Va., will on October 1 become vicar of St. John's Church, Roseville, Calif. Address: Box 589, Roseville, Calif., 95678.

The Rev. Dr. Charles E. White, formerly vicar of Holy Family Church, Orlando, Fla., and chaplain of the Bishop Gray Inn, Davenport, Fla., is now vicar of St. Stephen's Church, New Port Richey, Fla. Address: 519 Florida Ave., Box 427, New Port Richey.

The Rev. Glen P. Williams, formerly headmaster of Trinity Episcopal School, Baton Rouge, La., is now rector of St. Barnabas' Church, Portage, Mich. Address: 929 E. Centre Ave., Kalamazoo, Mich.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

September

29. Christ Church, Delavan, Wis.; Church of St. John the Evangelist, Hingham, Mass.; St. Michael's Farm for Boys, Picayune, Miss.
30. St. Anne's Convent, Denver, Colo.

October

1. Church of the Blessed Sacrament, Placentia, Calif.; St. Luke's, Philadelphia, Pa.
2. St. Stephen's, Fall River, Mass.; Church of the Incarnation, Lynn, Mass.
3. St. Paul's, Doylestown, Pa.
4. Mission of St. Francis of Assisi, Mindanao, Philippines; Church of Our Saviour, Chicago, Ill.
5. Chapel of St. John the Divine, Champaign, Ill.

The Rev. David F. With, whose ordination to the priesthood was scheduled for September 21, has for several months been curate at Gethsemane Church, Minneapolis. His father, the Rev. A. Fergus With, being ordained to the priesthood at the same service, was a perpetual deacon of the diocese of Milwaukee, serving on the staff of Christ Church, Whitefish Bay, Wis.; he will on October 1 begin full-time work at Holy Innocents' Church, Nashotah, Wis.; Grace Church, Hartland; and St. Chad's, Okauchee, with address at W. 32 N. 4750 Lakeland Dr., Nashotah.

The Rev. Fred C. Wolf, Jr., formerly in Austin, Texas, is now rector of St. Paul's Church, Greenville, Texas. Address: 2309 Holsum Circle, Greenville.

The Rev. N. Kenneth Yates, formerly vicar of St. Andrew's Mission, St. Thomas, V. I., is now assistant director of the St. Francis Boys' Homes, Salina, Kan. Address: 2048 Wesley, Salina.

Births

The Rev. Richard R. Anderson and Mrs. Anderson, of St. John's Church, Alma, Mich., announce the birth of a son, Paul Stephen, on August 16.

The Rev. Donn R. Brown and Mrs. Brown, of St. Martin's Church, Pawtucket, R. I., announce the birth of their fourth child and fourth son, Jonathan Andrew, on August 22.

The Rev. Anson Dean Cole and Mrs. Cole, of St. Barnabas' Church, Cortez, Colo., announce the birth of their second daughter, Anne Katherine, on August 27.

Mr. and Mrs. Larry Edwards, of Trenton, Mich., announce the birth of a son, Loren Allan, on August 5. The first child of the Edwards, Loren is also the first grandchild of the Rev. Allan L. Ramsay, executive director of administration for the diocese of Michigan.

The Rev. William P. Erwin and Mrs. Erwin, of St. Mary's Church, Green Cove Springs, Fla., announce the birth of their sixth child, Marcia Louise, on July 24.

The Rev. Richard C. French and Mrs. French, of the Church of St. John the Baptist, Ephrata, Wash., announce the birth of their second child and first son, Stephen Richard, on August 8.

The Rev. Frank J. Haynes and Mrs. Haynes, of Christ Church, Detroit, announce the birth of a daughter, Cynthia Anne, on August 23.

The Rev. James F. Moon and Mrs. Moon, of Christ Church, Warrensburg, Mo., announce the birth of their fourth child and third son, Joseph Blair, on August 30.

The Rev. Canon Haig J. Nargesian and Mrs. Nargesian, of St. Thomas' Church, Camden, Maine, announce the birth of a son, Peter Nathaniel, on August 19.

The Rev. John R. Peterson, Jr. and Mrs. Peterson, of St. Paul's Church, Lansing, Mich., announce the birth of their first child, Daniel Willson, on August 28.

The Rev. William J. Treat and Mrs. Treat, of St. John's Church, Montgomery, Ala., announce the birth of a son, William Jay, Jr., on August 10.

The Rev. Philip H. Whitehead and Mrs. Whitehead, of St. Alban's Church, Jacksonville, Fla., announce the birth of their second child, Philip Keyes Yonge, on July 30.

The Rev. Russell T. Williams and Mrs. Williams, of St. Mary's Church, Lawrence Park, Erie, Pa., announce the birth of their second child and first daughter, Suzanne Elizabeth, on July 5.

Marriages

Miss Susan Leicht and Mr. Daniel F. Crowley were married August 17. She is the daughter of Mr. and Mrs. Raymond W. Leicht, of Maplewood, N. J.; he is the son of the Rt. Rev. Archie H. Crowley, Suffragan of Michigan, and Mrs. Crowley. The newlyweds will live in Rochester, N. Y., where Mr. Crowley teaches high school English and coaches football.

Mr. and Mrs. John Maroot, of Arizona, announce the marriage on August 24 of their daughter, Janice Maroot, to Mr. Robin N. Merrell, a senior at CDSP.

Miss Anne Elizabeth Hann, daughter of the Rev. George H. Hann and Mrs. Hann, was married on August 31 to Mr. John Marshall Scates, a senior at CDSP. The bride attended St. Margaret's House in

Berkeley, Calif., during the past year, doing graduate work in religious education. The bridegroom's father, Dr. H. Shaw Scates, of Memphis, Tenn., is stated clerk of the general assembly of the Cumberland Presbyterian Church.

Miss Patricia Ann Minnis, daughter of the Bishop of Colorado and his wife, was married on July 20 to Lieut. Alex Drewe Zimmerman in St. John's Cathedral, Denver.

Changes of Address

The Rev. William Egelhoff, who recently took charge of a new mission in Williamsburg, Va., may be addressed at 154 Mill Neck Rd., Williamsburg.

The Rev. Fred-Munro Ferguson, non-parochial priest of the diocese of Newark, may now be addressed at 333 E. Fifty-Fifth St., New York City 22.

The Rev. Christian A. Hovde, Ph.D., who recently became director of the Bishop Anderson Foundation, Chicago, may now be addressed at 708-714 S. Marshfield Ave., Chicago 12.

The Rev. Charles R. Jaekle, associate professor of pastoral care at the Episcopal Theological Seminary of the Southwest, Austin, Texas, is on sabbatical leave for the academic year of 1963-1964. He is studying at the University of Pennsylvania, and may temporarily be addressed at 118-A Haddon Hills Apts., Haddonfield, N. J.

The main thrust of his endeavors will be in the marriage counseling clinic of the Marriage Council of Philadelphia, which is an affiliate of the department of psychiatry of the university's school of medicine. He will also do course work in the graduate department of sociology at the university.

The Rev. Robert Jaques, who recently began work at three churches in southwest Baltimore (All Saints', Holy Cross, and St. John's), has as his office address: All Saints' Church, 1845 W. Baltimore St., Baltimore 23, Md. His residence address remains as before: 21 Dutton Ave., Baltimore 28.

The Rev. Edgar M. Tainton, Jr., vicar of St. Thomas' Church, Eugene, Ore., should be addressed at 301 Roan Dr.

Resignations

The Rev. John P. Eaton, assistant at Christ Church, Whitefish Bay, Wis., has given up this work to be a student at Seabury-Western Theological Seminary, Evanston, Ill.

The Rev. George P. Frysinger, vicar of St. Matthew's Church, Prosser, Wash., has retired.

The Rev. John A. Furlong, rector of Christ Church, Hornell, N. Y., has retired. Address: 34 Main St.

The Rev. Frederick L. Gratiot, who completed 46 years in the priesthood on Trinity Sunday, has

retired as rector of Holy Trinity Church, Skokie, Ill. He will continue to serve as a supply priest in the diocese of Chicago.

Fr. Gratiot took charge of Holy Trinity Church in 1948, when it was a mission. Under his leadership the church attained parish status and built a new church which received national acclaim for its architectural design. Fr. Gratiot was one of the founders of Skokie's human relations council and also spent some years as religion editor for the Chicago Tribune and later the Chicago Sun.

The Rev. Andrew B. Jones has resigned as associate rector of All Saints' Church, Belmont, Mass., and is taking a sabbatical. Address: 6 Stevens Rd., Lexington, Mass., 02173.

The Rev. Louis Meyer, of Mayaguez, P. R., has retired from the active ministry. He is a priest of the diocese of Newark.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Walter M. Haushalter, rector of the Church of St. Luke and the Epiphany, Philadelphia, Pa., died August 28th, in Paris, France, while he and his wife were on vacation. He was 71.

Dr. Haushalter received the M.A. degree from Yale University, and the LL.D. degree from Lynchburg College. He served as a minister in the Congregational Church. In the 1930s Dr. Haushalter was active in ecumenical discussions that laid the groundwork for the World Council of Churches.

He served St. Andrew's Church, Philadelphia, in 1947, and was priest-in-charge at St. John's Cathedral, Wilmington, Del., in 1948. Dr. Haushalter was locum tenens at St. Nathanael's Church, Philadelphia, in 1949, and became rector of the Church of St. Luke and the Epiphany, in 1950.

He is survived by his widow, Helen, three brothers, and a sister.

The Rev. David Bertie Matthews, retired priest of the diocese of Massachusetts and foster father of the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, died in Brockton, Mass., on July 25th.

Mr. Matthews was born in Manchester, England, in 1870. He attended United Westminster School, in London, and was graduated from St. Andrew's Divinity School in 1894. He received the S.T.D.

degree from Syracuse University in 1921. Mr. Matthews was ordained to the priesthood in 1896. He served churches in East Syracuse, and Syracuse, N. Y.; Hoboken, N. J.; and was archdeacon of Pittsburgh from 1894 to 1900, when he became rector of St. Paul's Church, Brockton, Mass., where he served until 1946. He then became rector of Trinity Church, Randolph, Mass., and served there until his retirement in 1955.

In addition to Bishop Blanchard, Mr. Matthews is survived by a daughter, Mrs. Ruth E. Mowrey; a son, David P. Matthews; two grandchildren; and nine great-grandchildren.

The Rev. Charles F. Penniman, former director and subsequently eastern representative of the Educational Center, St. Louis, Mo., died August 16th, at his home in West Chester, Pa.

Dr. Penniman was born in Asheville, N. C., in 1893. He studied at Chestnut Hill Academy, Philadelphia; Bingham School, Asheville; Virginia Polytechnic Institute; Harvard University; Lehigh University, where in 1914 he received the M. E. degree; and Virginia Theological Seminary, where he was graduated with the B.D. degree in 1924, and received the D.D. degree in 1944. He was ordained to the priesthood in 1925, and served churches in Brandy Station, Va., Meridian, Miss., and Wilmington, Del., before becoming director of the Educational Center in St. Louis in 1945. He became special eastern representative of the center in 1958. He retired in 1961, but continued to work in the field of Christian education until his death.

In the diocese of Delaware, he was a member of the standing and executive committees and the departments of ways and means and promotion; chairman of the departments of Christian social relations and Christian education; and a deputy to the General Conventions between 1930 and 1945. He was a delegate to the White House Conference on Child Welfare in 1930, and author of the state of Delaware's adoption law. He was a member of the governor's commission to investigate Delaware state institutions, and was on the commission to evaluate the WPA program in Delaware. Dr. Penniman was a member of the third regional War Labor Board during World War II, and an arbitrator for the Jones and Laughlin Steel Corporation and the United Steel Workers.

In the diocese of Missouri, he was at various times a member of the council of the diocese, and of the departments of Christian education, and Christian social relations.

Dr. Penniman is survived by his widow, Lucile N. Penniman; a son, the Rev. Charles F. Penniman, Jr., rector of Trinity Memorial Church, Philadelphia; a daughter, Mrs. Eric E. Wohlforth, of Brooklyn, N. Y., and her two sons.

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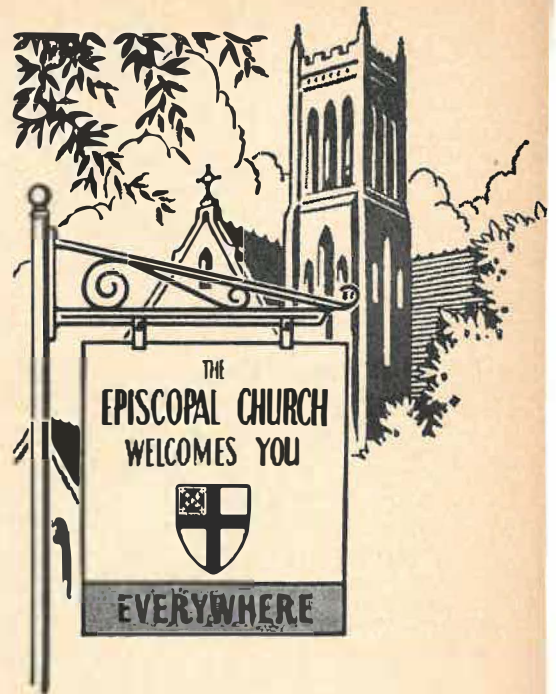
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ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7.

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

ST. THOMAS'

18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McForlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jeffers
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, 7; B 8; Daily 7:30;
C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques

Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Talley H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEW YORK, N. Y.

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Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, Weekdays HC Tues 12:10; Wed &
Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church
open daily, for prayer.

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway

Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillip, c

Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30,
Thurs 10; HD 7:30 & 10

ST. MARY THE VIRGIN

139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

NEW YORK, N. Y. (Cont'd.)

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 10 (Sol); Tues 7, Wed
9:30, Fri 6, C by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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